How does the ethos of the school counselling service relate to the ethos of the host primary school?
The Rainbow Room narratives

McGowan, Marilyn

Award date:
2020

Awarding institution:
Coventry University
Buckinghamshire New University

How does the ethos of the school counselling service relate to the ethos of the host primary school?

The Rainbow Room Narratives

by

Marilyn McGowan

A thesis submitted in partial fulfilment of the University's requirements for the Degree of Doctor of Education

March 2020

Buckinghamshire New University

Coventry University

Abstract

Aim

School counselling is currently recognised as a response to mental health issues of pupils in schools (Department for Education, 2016). The aim of this research study is to explore how this works in practice for one school counselling service within a primary school, by focussing on the multifaceted concept of ethos.

Method

A multi-method research design using an ethnographic approach was used to gather data to reflect and explore embodied experiences by the school counsellor, the practitioner researcher, in the research field. These methods comprised interviews, focus groups, and participant observation. Narrative analysis was used to interpret and present the data.

Findings

The findings are presented in the narrative form of a play, called the 'Rainbow Room Narratives,' which presents multi-vocal narratives from participants within the designated space where counselling and emotional literacy takes place. This space is further explored as a metaphor for the ethos of both the school and the counselling service.

A humanistic ethos is identified as a crucial underpinning for the relationship between the ethos of the school and the counselling service. This ethos is found to create an environment of nurture and shared leadership which is upheld and protected by key leaders of ethos in a variety of practices. Even when faced with challenges and difficulties, often from the current Zeitgeist, the ethos is maintained through a commitment to holistic education. The school counsellor is identified as part of an integrated, inclusive and tiered system of support for vulnerable children. A devolved style of leadership, to which the counsellor belongs, supports both the ethos of the school and the counselling service.

Conclusion

The findings suggest that a focus on ethos might offer insight into how to deliver effective, integrated school counselling and mental health strategies in school through a system of devolved leadership.

List of Contents

List of Figures

List of Tables

List of Photographs

Acknowledgements

I would like to acknowledge the following people who have enabled my journey through this research to take place. I can find no words adequate enough to thank you, so I am borrowing from some of the finest poets to pay tribute to your invaluable assistance.

To my supervisors, Dr Piers Worth and Dr Ina Stan, for their erudite, enduring and endearing support:

But Mousie, thou art no thy-lane,
In proving foresight may be vain:
The best laid schemes o' Mice an' Men
Gang aft agley,
An' lea'e us nought but grief an' pain,
For promis'd joy!
(Burns, 1785)

To my husband, Ian, for his patience with my endeavour:

O wad some Power the giftie gie us
To see our thesis as ithers see it!
It wad frae mony a blunder free us,
An foolish notion.
(Burns, 1786 – adapted!)

To my family and friends for their faith and encouragement:

There is no such uncertainty as a sure thing
(Burns, attributed,n.d)

To the inspiration from the many practitioners whoever and wherever you are, who create Rainbow Room Spaces, however you can:

(Banksy, 2004)

And to the children…….

"…….who did not specially want it to happen, skating
On a pond at the edge of the wood."

(Auden, 1939)

Author's Declaration

I declare that this thesis and the work presented in it are my own and have been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University.
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated.
3. Where I have consulted the published work of others, this is always clearly attributed.
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work.
5. Where elements of this work have been published or submitted for publication prior to submission, this is identified and references given at the end of the thesis.
6. This thesis has been prepared in accordance with the Coventry University and Buckinghamshire New University.
7. I confirm that if the submission is based upon work that has been sponsored or supported by an agency or organisation that I have fulfilled any right of review or other obligations required by such contract or agreement.

Chapter One

1.1 Introduction

The aim of this study was to gain an in depth understanding of how the ethos of the school counselling service relates to the ethos of the host primary school. This is an exploratory topic that focuses on what might happen when two different cultures, that of counselling and education, come together. I consider and explore my research question through the platform of a concept called "ethos," a space where I can focus on both the counselling service and its host school. This introduction gives a reflexive overview of the contents of this research.

1.2 Outline of Chapters

In the Literature Review, Chapter Two, I consider ethos from a variety of perspectives. This study began as a journey in search of an elusive concept called ethos which held relevance for both counselling and education. I explore how this journey led me into a consideration of ethos from the perspectives of Aristotle (384-22BCE) who emphasised the importance of the acceptance of ethos by a community and the noble intent in leaders of ethos; Rogers (1902-1987), who considered humanistic counselling values in education as key to understanding and developing ethos; and the current socio-cultural and political ethos, called the Zeitgeist (Hegel, 1770-1831), which highlighted how the spirit of our age might influence education, counselling and perceptions of leadership. The consideration of ethos in the literature review therefore helped create key questions for the research:

- What are the shared defining features of the spirit of the school community and the counselling service that could be described as ethos?
- How does the Zeitgeist impact on the relationship between the counselling service and the school?
- Who are the people who shape and direct ethos and what are the qualities, values, beliefs and practices of these leaders?

These questions are then returned to in the final Chapter, when I consider the findings of this research study.

In Chapter Three, Methodology, I present ethnography using a multi-method design to capture the field. I consider ethics within the context of this research field, that of a primary school setting where I am employed to counsel children. My decision to use narrative analysis to bring ethnographic material together in a single narrative is justified as being in keeping with my theoretical approach which I describe as Rogerian and postmodern within this introduction.

In presenting the data in Chapter Four, I offer a non-fiction narrative play, as a synthesis of research material from the ethnographic study. I weave together diverse units of data for prospective readers to consider and question, to make and challenge the meanings I am presenting which are indicative of my own reflexive process in the field as a researcher.

In Chapter Five, I revisit this narrative from the position of a critical reader to the material, reflecting on what I have learned about how the ethos of the counselling service relates to the ethos of the school. I conclude that the school counselling ethos is part of a whole school approach to an ethos which nurtures and protects humanistic values in the school; these values relate to how children and childhood are perceived and more, to the Human Rights of children. However, this ethos is not always easy to uphold, but is achieved by several leaders, including myself as the counsellor. The leaders present diverse practices, but hold similar values and personal qualities, related to humanistic beliefs, holistic education and inclusivity. These leaders provide more innovative approaches to leadership which I consider as a form of devolved leadership. School counselling is aligned with this approach.

In Chapter Six, I make recommendations based on what I have learned and the choices other counsellors might make in respect of their relationship to the ethos of their host schools and the counselling services they deliver.

1.3 Research Rationale

In February 2016, the Department for Education in England (2016, p. 4) published a Blueprint for Counselling in Schools, "setting out the Government's expectation that over time we would expect to see all schools providing access to counselling services." As school counselling was first mentioned in 1963 (Newsom, 1963), this rather tardy proposal followed a series of initiatives across other regions in the UK which have offered funding for school counselling - the Choose Life Suicide Prevention Strategy which started in 2002 (Scottish Government, 2010), the Independent Counselling Service for Schools in Northern Ireland which started in 2007 (Department of Education, Northern Ireland, 2007) and the School-based Counselling Strategy from the Welsh Assembly which started in 2008 (Hill *et al.,* 2011).

It has become commonplace to describe the new millennium's interest in school counselling as a resurgence (Baginsky, 2004), which has also been marked by an increase in research. Outcome-based research is currently the most popular method of helping to establish an underdeveloped profession in the counselling field (Cooper 2006; 2009, 2013; Cooper *et al.,* 2010; Cooper *et al.,* 2014; Cooper *et al.,* 2015; *Cooper et al.,* 2019; Kernaghan and Stewart*,* 2016; Pybis *et al.,* 2012; 2014*;* Hill *et al.,* 2011; Chan *et al*., 2009; Daniunaite *et al.,* 2012, 2015; Danuinate *et al.,* 2012; Hanley *at al*., 2011; Jackson *et al.,* 2014; Killips *et al*., 2012; Lynass *et al.,* 2012; McKenzie *et al*., 2011; McArthur *et al.,* 2016; Pearce *et al.,* 2017; Quinn *et al.,* 2009). Some of these studies are enhanced by qualitative research (van Rijn *et al.,* 2018; McArthur *et al.,* 2016; Hanley *et al.,* 2017) and there are other qualitative studies (Loynd *et al.,* 2005; Rupani *et al.,* 2012, 2014) as well as recognition that more qualitative research is needed (Cooper, 2013). There is also some recognition that the positioning of counsellors within a school context is crucial to understanding the complexity of their professional practice and expertise (Harris, 2009; Hanley *et al.*, 2011; Rapuni *et al*., 2014). Theories of professional knowledge and expertise would also argue that in order to understand the professional, it is important to consider that practitioner within his or her dynamic environment (Cianciolo *et al*., 2006; Eraut, 2000, 2004). During the period of this research, there has also been increasing interest in projects considering the role of

schools in promoting mental health (Public Health England (PHE), 2015; Commons Select Committee, 2014; State of the Nation Report, 2016, 2019), and counselling has been cited as the most prevalent form of mental health provision in schools (Department of Education, 2014). A choice of research focus on context, and my professional experiences in that context, therefore seemed an important perspective to add to a growing body of literature and interest in school counselling.

Delamont (2014, p.5), in identifying pillars of "peopled ethnography" in education attests that ethnography should build upon previous studies. Jones (1970), writing from the standpoint of one of the first studies of school counsellors in the UK, insists that in order for school counselling to survive and flourish, it must address key context questions: What do schools expect from a counselling service? Are they necessary? Do they fulfil an essential function? Similar questions have been asked throughout a constant, albeit comparatively small range of other studies, in the history of school counselling (Donnison, 1969; Sherr and Stern 1999), and perhaps too in the growing literature attempting to prove the efficacy of school counselling as a mental health intervention (McKenzie *et al.,* 2011; Jackson *et al.,* 2014; Spong *et al.,* 2013). Perhaps a focus on the ethos of an individual school might offer insight into why these questions need to be constantly revisited.

In undertaking this research, I also wanted to gain a better understanding of my own practices as a counsellor and the school where I worked, capturing something of the spirit of that work, the difficulties and collaboration, the respect and tension. Such an understanding could enhance the school counselling service, my counselling practice and ultimately benefit children within the school. I also hoped to find some new pathways for future contributions to knowledge about school counselling. I return to these issues in the final Chapter of this research.

1.4 Theoretical Approach

In undertaking this research, I have considered choices related to different theoretical approaches to qualitative research (Denzin and Lincoln, 2013). Levin and Greenwood (2013) suggest that the theories a professional uses in their practice

might also be applied to understand their own work and position in their profession. This seemed a useful grounding for a Professional Doctorate. In considering my theoretical approach to research, I have therefore considered my theoretical approach to counselling within a school setting.

1.4.1 Carl Rogers (1902-1987)

This research has been underpinned by a theoretical approach adapted from Rogers (1939, 1942, 1951, 1961, 1963 a, 1963 b, 1969, 1983), a person-centred theory in counselling developed from humanistic philosophy which extols the individual's innate desire for growth. My work as a counsellor in schools has been influenced by the work of Rogers (1902-1987) who has been recognised as the most influential psychotherapist in American history with an international reach that led to the development of humanistic counselling in a variety of non-medical settings (Kirschenbaum and Henderson, 1989). He also developed his theory of counselling (1939, 1951, 1961) while working with children as a psychologist for the Society for the Prevention of Cruelty to Children in New York (1928-1940). Perhaps because I work with children, I find I have an affinity with Rogerian theory. Rogers was highly prolific, but it is the development of counselling values into education presented in *Freedom to Learn* (1969, 1983*)* that I am using as a theoretical grounding for this research.

This thesis is written by myself as a person-centred counsellor, someone who believes that a Rogerian approach to counselling and education, must somehow wrestle with all the challenges for young clients within a school setting in order to continue to offer a set of core conditions for growth. These are defined by Rogers (1951, 1961) in working with counselling clients as:

1. Psychological contact between counsellor and client;
2. Recognition that the client is incongruent (anxious or vulnerable);
3. Congruence of the counsellor ;
4. The client receiving empathy from the counsellor;
5. The counsellor showing unconditional positive regard towards the client;

6. The client perceiving they have received acceptance and unconditional positive regard.

Rogers' (1951, 1961, 1969, 1970, 1983) core conditions are considered sufficient to bring about positive change in individual counselling, but also teaching practices in schools and coping with change and challenge in cultural fields (1969, 1970, 1983). In this research, I have endeavoured to transfer these conditions to the research field and ensure that there is demonstration of such contact between myself and participants in the research field, that I recognise and respect anxiety and vulnerability in the field, that I attempt to remain congruent, or authentic, and empathic in my interactions and that I exhibit unconditional positive regard to the school and all participants, accepting the reality they present. Finally, I would want those who collaborated with me in this study to perceive that I have offered these conditions in the event that they read this thesis.

This does not mean that I have not taken a critical perspective, but the thesis must be recognised as being written by someone whose criticality is biased towards a resilient perspective of the school, counselling and human nature. When I first re-read Rogers' (1983) *Freedom to Learn* as a text to underpin this research, I was sceptical of my approach. I found the book, in places, dated and naive and also out of print. However, as the research progressed, I discovered this was not the case. Not only did Rogers' (1983) work look back to the origins of ethos which I traced to Aristotle's (370BCE) concept of ethos, but also, he looked forward to issues of Human Rights and new thinking around forms of leadership in education and counselling, that I had not even considered.

1.4.2 Rogers and Postmodernism

This research has also been influenced by postmodern thinking and sensibilities. When Plummer (2013, cited in Denzin and Lincoln, 2013, p. 420), considering the research field as full of tension and ambiguity, describes reality as "unfixed and slippery," his postmodern views pertain to those so personally involved in the research that reality is forever changing and relative. This felt as close a description as I could muster to my

positioning as a practitioner researcher in the highly dynamic research field of a primary school, problematic for me in terms of where I positioned myself in the research field and where I could focus my interest. Rogers' (1983, p. 255) search for the self in a world of change, both in the person and in society, and reflections about schools being in "upheaval," also seemed to reflect the postmodern view of the world as fragmentary and in constant flux (Denzin and Lincoln, 2013; Belsey, 2002; Loewenthal and Snell, 2003). Rogers' focus on change and being open to new waves of thinking, is also distinctly within the spirit of postmodern thinking (Kirschenbaum and Henderson, 1989), often rejecting of the status quo, for example, challenging the expert role of the psychiatrist with a new form of counselling which honoured subjective perceptions.

I am not alone in my attempt to reconcile Rogers with postmodern approaches (Anderson, 2001; Walker, 2001; Snyder, 2002; Bott, 2002). Anderson (2001) suggests that the sceptical attitude of postmodern thinking questions knowledge, language and power, whenever views of human beings as creative and resilient are being challenged. Rogers, he claims, always adopted this position. He also cites Rogers' emphasis on multiple perspectives, narratives and possibilities. Difference, Anderson (2001) claims, leads to diversity and the opportunities for humankind to learn from each other, which was also a fundamental tenet of Rogerian philosophy. Snyder (2002), similarly itemises the way person-centred approaches, developed from Rogerian theory, contextualise individual problems within a culture which impacts on the way we make meaning and how cultural language can influence our view of reality. It was such thinking that led to me questioning the way school counselling and education were being influenced by the current Zeitgeist, how discourses around positivist based outcomes, mental health and vulnerability might influence the ethos of the school counselling and the school.

Postmodern sensibilities are sometimes further defined as crossing interdisciplinary boundaries, challenging mainstream discourses and offering multiple interpretations (Denzin and Lincoln, 2013). Rogers (1969, 1983) viewed counselling as a set of values that crossed boundaries of education and counselling. He challenged mainstream

discourses in counselling and education and valued different voices from different times and places. In this way, Rogers' theoretical approach, underpinned by postmodern thinking, influenced how this research developed, my methodology and analysis of findings.

Chapter Two: Literature Review

2.1 Introduction

In this literature review, I present a working definition of 'ethos' that will accommodate the research title, "How does the ethos of the school counselling service relate to the ethos of the host primary school?" This bringing together of two disciplines, that of education and counselling, within a school context is, in some ways an unusual focus for research. However, recent recommendations for mental health provision in schools, (Department of Health and Social Care and Department of Education, 2017), and an increasing prevalence of school counselling, (Department for Education, 2014, 2016) suggests that this focus might be worthy of consideration within the discipline of a Professional Doctorate in Education. There is a wide range of issues which might affect the relationship between the ethos of the school and the ethos of the counselling service. However, before considering what these might be, it seems crucial to consider a definition of ethos.

2.1.1 A Definition of Ethos

McLaughlin (2005) considers 'ethos' the most important part of any educational experience worthy of recognition, assessment and improvement. McLaughlin (2015) further notes how ethos is influenced by vision, leadership and commitment, so the term "ethos" carries a considerable amount of responsibility and gravitas. Yet defining ethos has been surprisingly difficult to do. Ethos is a nebulous concept open to many interpretations. Positive statements of ethos are encouraged in many government directives to schools, yet ethos is a very wide ranging term that can apply to anything from faith and diversity (Department for Education, 2014) to advice on school uniforms (Department for Education, 2016) and anti-bullying policies (Department for Education, 2017). Loewenthal (2009, p.29), writing of ethos in education, is highly critical of what he deems "bland mission statements" that rarely consider the meaning behind them and Pike (2010, p. 374) also points to the danger of the term ethos leading to "unwarranted over generalisations and relatively little" about what this means in practice. Bragg and Manchester (2017), in tracing the development of ethos

from the 1980s, also identify ethos as a nebulous and contested concept which can move in meaning, from a cost-effective contributor to improved school performance, to a more progressive, inclusive and creative approach to learning which embraces social justice. Guidelines for delivering counselling in schools (BACP, 2016) mentions that an inspectorate can consider the contribution made to ethos in schools by the counselling service, but does not elaborate on this statement. Still, ethos is now such a popular term in education that it may account for Roehampton University's randomised control trials into the effectiveness of school counselling choosing to call itself ETHOS (University of Roehampton, 2016-2019). It therefore seems important to this research that some attention is paid to how ethos is defined within the context of the counselling service and the school of this research.

In considering how best to define ethos, I have been influenced by:

- the need to identify a working definition that sits well within counselling and education;
- the school context of the research field;
- my role as a practitioner researcher.

Ethos, in this research, is presented as a multi-dimensional concept which offers a layered and in depth approach to the research topic. Figure 2.1 identifies key elements of ethos that create the definition. I am defining ethos as the shared spirit of a community, influenced by the Zeitgeist, and shaped and directed by the personal qualities, values, beliefs and practices of those who lead ethos.

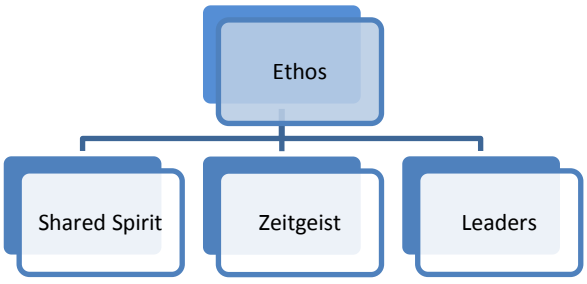


Figure 2.1 A Definition of Ethos

Although a similar dictionary definition of ethos can be found (Oxford English Dictionary, 2010), I have arrived at this definition from contextualising the word within its historical derivation, (Aristotle, 370 BCE) and within its relevance for counselling and education, (Rogers, 1969, 1983). It has been suggested (Hairston, 1982; Lunsford 1979; Bator, 1980) that Aristotle's view of ethos is not dissimilar from Rogers (1961, 1963, 1983) and that they might share a similar view of ethos which could be described as humanistic. Aristotle considered ethos to be derived from mutual understanding, relationships and shared attitudes, experiences and values. Rogers (1961, 1963, 1983) believed the shared spirit of ethos is based on relationships between people within a community. For both Aristotle (cited in Schwartz and Sharpe, 2006) and Rogers (1963 a), the practice of leaders is also based on a form of experiential and reflective knowing called tacit knowledge.

I have further considered ethos as the current interplay of socio-cultural and political influences, sometimes known as the spirit of the age, or the Zeitgeist (Hegel, 1805). Ethos in the current culture (Zeitgeist) presents tensions and challenges for views of ethos based on those of Aristotle and Rogers. There is a struggle for a humanistic view of ethos caused by change, the mental health discourse and what Loewenthal (2009, p. 6) calls "the audit culture," which has "swamped educational experience." This emphasis on evidence based outcomes is also prevalent in counselling (Cooper *et al.* 2010; Cooper and Reeves, 2012; Cooper *et al.,* 2015; Stafford *et al.,* 2018). At the same time, the spirit of Aristotle (370 BCE), and Rogers' (1983) carries into the Zeitgeist with an emphasis on diversity, Human Rights and new forms of communication influenced by technology. For leaders, there is a move to consider what constitutes professional expertise and new forms of leadership emerge and questions are raised as to what this means for school counselling. A focus on Zeitgeist also raises issues related to perceptions of children and childhood.

2.2 Aristotle and Ethos

In tracing the derivation of the word "ethos," I discovered that the term ethos is derived from the work of the ancient Greek philosopher, Aristotle (384-322BCE). Ethos is a key part of the craft of communication in Aristotle's *Art of Rhetoric Persuasion* (370BCE), a treatise written for orators on how to captivate and convince an audience. Rhetoric persuasion involved "logos" or logic, "pathos" or emotion, but most importantly "ethos", which Aristotle defines as the capacity to communicate credibly with an audience. Aristotle's definition of ethos has implications for how ethos is understood in education, for the shared spirit of a school community and the type of leadership that might be offered. Figure 2.2 gives an overview of elements of ethos derived from Aristotle.

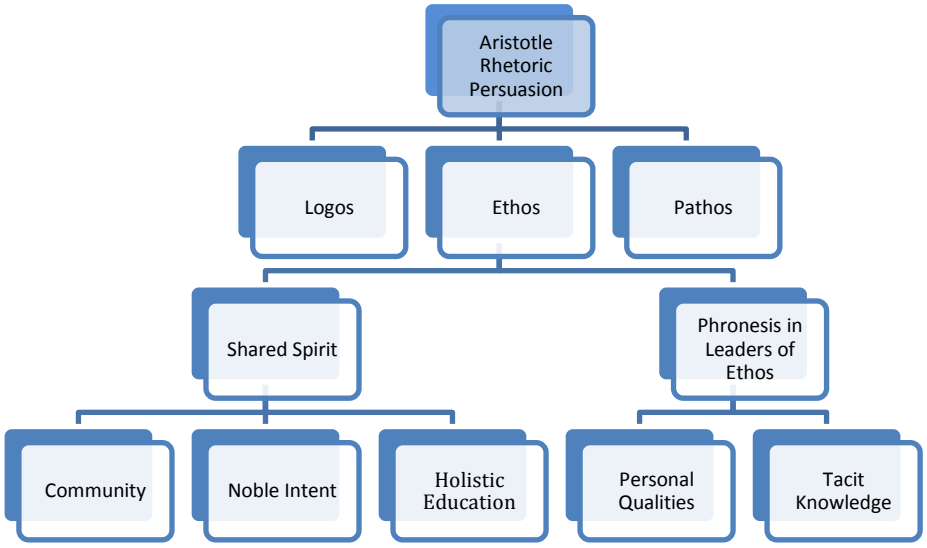


Figure 2.2 Definition of Ethos developed from Aristotle (370BCE)

2.2.1 The Shared Spirit of Ethos

Community

Aristotle's view of ethos emphasises the importance of the capacity of ethos to captivate a community and unite them under the banner of a "shared spirit" of ethos.

Hence, perhaps, why ethos is often stated in a mission statement. Stemler *et al.* (2011) comparing such statements across different schools found such statements to be useful for shaping practice and communicating core values in schools. In the school where I work, a statement about ethos, is enhanced by "logos" and "pathos", and is prominently displayed in the reception area of the school, as a strong piece of rhetoric to inspire and persuade everyone who enters the school. In this respect, ethos is a public relations statement which seeks to involve and represent a community.

In considering the relevance of this community focus for my research, the influence of the Aristotelian ethos has developed as an educational discourse which unites the whole school, policies and people, in its approach to education. Ethos has come to be seen as involving the views of all school members in shared dialogue, from children to teachers and parents, and in helping to create qualitative features of education in relation to experiences of learning and relationships (McLaughlin, 2005; Stemler *et al.,* 2011; Bragg and Manchester, 2017; Personal Social and Health Education Association, 2019; Heads Together; Mentally Healthy Schools, 2019). This is usually entitled a whole school approach.

Noble Intent

For Aristotle, the rhetoric of ethos also reflects the good, the noble and the just (Aristotle, 370BCE). The values of a school ethos are expected to present good intentions and motivations, a noble intent, by all who inhabit the place of learning. This communication of ethos is clearly and formally displayed in the school of this research field as a mnemonic, *ASCENT,* which stands for *Aspire, Success, Community, Excellence, Nurture and Trust*. The issue of ethos as a statement of noble intent is equally important to the school counselling service. There is no public statement of ethos related to school counselling but rather private information leaflets for those who use the service and those who give permission for children to use the service. Nevertheless, it is still a statement of ethos in that it carries noble intent. Key aspects of this communication on information leaflets reference Children's Rights and the intention to offer them safety and respect (School Counselling Service, 2018). The extent to which this privately communicated ethos fits with the more publicly

communicated ethos of the whole school approach is a crucial aspect of how the school and the school counselling service relate to, and communicate with, each other.

Holistic Education

The focus on ethos as related to the purpose of noble intent also has implications for the type of practices expected and conducted under the banner of ethos in schools from people leading ethos. In the oft attributed quote to Aristotle that he believed that in terms of educational practice, "Educating the mind without educating the heart is no education at all," Aristotle's influence (384-322BCE), and that of other Greek scholars (Lovat *et al.,* 2010*)* on the education of the child may have influenced how schools have adopted, adapted and communicated ethos within definitions of education. Within this discourse, the purpose of education is human flourishing and a type of virtuous character building (Barnes, 1984; McLaughlin, 2005; Fielding, 2006). Ericsson *et al.* (2006, p.70) describe this educational intent as a forerunner to the "whole man approach," a holistic view of education that would influence educational philosophy from the early nineteenth century, (Mahmoudi *et al.,* 2012). Ethos in schools subsequently attempts to support a particular type of education that is somehow related to nobility, inner strength and making sense of our lived experiences through the practice of such virtues, sometimes called a virtue ethics movement (Curren, 2015). Under this banner of ethos, the purpose of education is noble intent, for the student to engage in noble living, and this can only be achieved through educating the whole person.

2.2.2 Phronesis in Leaders of Ethos

Personal Qualities

Aristotle also believed qualities of noble intent are reflected in those who lead and shape ethos, what Aristotle, in the context of his work on Rhetoric (370BCE) called 'phronesis,' a range of personal qualities which are also moral in nature and grounded in a community. Florian and Graham (2014, p.469), consider phronesis in relation to inclusive pedagogy in teaching and describe it as "perceiving more" through a lens of moral virtues. In guidelines for developing ethos in challenging circumstances (Teach

First, 2011, p.2), it is claimed that the "ethos of a school and a classroom" is "an essential part of the work of our teachers" reflecting an enduring relationship between ethos and the phronesis of those who deliver it. This emphasis on the phronesis of practitioners distinguishes ethos from other discussions of educational practice that focus primarily on efficacy. A key focus on leaders of ethos, following an Aristotelian perspective, therefore has to consider what constitutes the values of leaders of ethos.

In more recent times, phronesis has come to be known as a form of practical wisdom (Barnes, 2000; Ericsson *et al.,* 2006; Florian and Graham, 2014) that is applied in the context of professional work situations where personal moral qualities, affected by values and beliefs, may influence the outcome of decisions related to work practices. These personal moral qualities are cited as 'virtues' such as justice, honesty and courage, which enable leaders to make ethical decisions and act for the good of others (Rorty, 1996; Winch, 2010; Hirst and Carr, 2005; Jennings *et al.,* 2014). These virtues are also referenced in the British Association for Counselling and Psychotherapy (BACP) Ethical Framework (2018).

Self-awareness of values and beliefs enables leaders to develop such virtues. Hirst and Carr (2005, p.625) advocate phronesis as a form of reflective philosophy that encourages practitioners to become "more self-consciously aware of the prejudices presupposed in their pre-philosophical practical understanding". This phronesis is advocated in both counselling and education. Luxmoore (2017, p.10) in capturing the complexity and challenge of counselling young people in schools encourages youth counsellors to be open to exploring their own values, motivations and issues in how they cope with uncertainty and impingements. Donnelly (2004) also considers the importance of teachers' values and attitudes in creating a positive school ethos against a background of challenging segregation in Northern Ireland. For Donnelly (2004, p.263), critical understanding in the development of ethos is about teachers questioning and reflecting upon their own values and ideas. This focus on self-awareness and examination of values and beliefs leads to a particular type of knowing that is both experiential and reflective, and is called tacit knowledge.

Tacit Knowledge

The other key feature of phronesis according to Aristotle, and others who have adopted his views (Barnes, 1984; Flyvbjerg, 2001; Cooke and Carr, 2014), is a type of knowing in leaders of ethos based on values and beliefs which is different from the knowledge of theory or skills acquired through formal training or academic study. This knowledge is often intuitive, taken for granted and unconscious (Ericsson *et al.* 2006) and is commonly called tacit knowledge. Barnes (1984) references this tacit knowledge as a feature of Aristotle thinking in education which is acquired through firstly, experience, but also, as in the development of personal moral qualities, through self-awareness, the capacity to reflect upon and learn from that experience

Ericsson *et al.* (2006, p.5; p.624) reminds us how Aristotle sought out the tacit knowledge of "beekeepers, fishermen and hunters," experienced trades people to acquire further knowledge within such communities of practice. Reynolds (2011) considering how to develop professional expertise for school psychologists in America, a role somewhat akin to school counsellors in the UK, suggests the professional knowledge for school counselling may be transferred from a variety of roles, experiences and knowledge outside of schools and even outside of counselling, noting perhaps this intuitive, taken for granted and unconscious ability to improvise and adapt in the successful school counsellor acquired from tacit knowledge. The most recent BACP (2019a) competences for counselling children and young people acknowledges the importance of tacit knowledge, so this focus on a community of practice may be of interest to the counselling profession.

How practitioners use tacit knowledge to contribute to the ethos of the counselling service and the school is of interest to this particular research, however, as it impacts on the type of practices leaders might deliver and how these might be developed. Fuller (2019), carrying out a method of inquiry called "phronetic case study", focuses on how the combination of personal moral qualities and tacit knowledge of school counsellors is evident in dealing with ethical dilemmas around safeguarding in schools. Furman (2018) also cites phronesis of teachers as the flexible ability to adapt one's responses to a range of situations and to respond effectively and ethically to the

unpredictable challenges that emerge in practice. Buckingham *et al.* (2008) reflects on how the articulation of tacit knowledge has contributed to codified safeguarding procedures in counselling. My own reflections about working practices in the school, as well as those of others, may therefore be indicative of tacit knowledge that could be developed into more formal knowledge and procedures for school counselling. Florian and Graham (2014), are keen to emphasise however, that teachers only perceive and achieve more inclusive practices in the classroom from tacit knowledge when they are engaged in both doing and reflecting. For the school counsellor, there is an ethical and lifelong commitment to compulsory reflective practice called non-managerial, professional supervision (BACP, 2018; Carrol, 2007; Inskipp and Proctor, 2009; Grant *et al.,* 2012; McMahon and Patton, 2000). In education, reflective practice is also recommended, especially for teachers beginning their career (Sellars, 2017), but, it is not compulsory as in counselling.

A focus on tacit knowledge may also highlight shortcomings in leaders of ethos where more formal training may be needed as tacit knowledge is not without controversy (Wheeler and Millar, 2002; Eraut, 2007; Moller, 2011). Tacit knowledge may be unreliable during periods of stress and time constraints (Eraut, 2007). Moller (2011, p.8, p.12) while advocating an articulation of intuitive tacit knowledge, claims that tacit knowledge has contributed to "nebulous and vague" impressions of counselling that have compromised the professional positioning of counselling. It may also be important to distinguish between tacit knowledge which is enhanced through formal training and skills and is the mark of the experienced professional (Ericsson *et al.,* 2006) and the type of tacit knowledge that may be happening in pastoral care in schools where practitioners are relying on their personal experiences more than any professional training, and without the opportunity for reflective practice. On the other hand, tacit knowledge may be even more important when formal training does not exist. There have been no training courses in school counselling since the mid 1970s (Bor, 2002). Also, in the wider context of mental health in schools, initiatives to improve mental health provision in schools are also not underpinned by in depth training courses (Menzies *et al.,* 2018*)*. Consequently, a wide range of practitioners

who may lead and shape ethos, including teachers, family support workers, emotional literacy support workers and safeguarding officers may also be relying on tacit knowledge.

2.2.3 Limitations of Aristotle's approach to ethos

More modern interpretations of phronesis, however, often within a more critical theorist perspective which questions the nature of power dynamics and democracy emphasise the relational aspect of phronesis. Reinders (2010), in the context of working with clients who had limited choices and inescapable levels of dependency, arguably like primary school children, is critical of Aristotelian phronesis as neoliberal and failing to address a phronesis of care and compassion. Reinders (2010), Luxmoore, (2017) and Moran-Ellis (2010) claim that phronesis can only be achieved through an ethical approach which wrestles with care and compassion for those who are disempowered and who are in minority groups, adding a dimension of Human Rights to any consideration of phronesis. Florian and Graham (2014, p. 475) point to limitations of Arisitotle's phronesis as failing to address "the orientation of phronesis towards practices of human concern" within an inclusive pedagogy. Eraut (2004, p. 54) too seems to be reflecting on this when, considering phronesis, he claims that practice involving human beings has "moral worth". Winch (2012, p. 67), also talks of "proper moral orientation towards other people" in any consideration of phronesis. This view of phronesis prioritises ethical relationships not just between people, but towards people. Advocating a humanistic philosophy, Eraut (2004) and Winch (2012) sum up many of these views on phronesis when they claim it is the role of the practitioner to facilitate development in another through relational depth.

The founder, or at least, influential figure of a practice which emphasises relational depth in counselling is arguably Carl Rogers (1902-1987) so such a view of phronesis leads inevitably into a consideration of his work.

2.3 Rogers and Ethos

Rogers' relevance to this research is particularly notable from several perspectives. Although his views originated in counselling, Rogers is adamant that they have relevance for any context where people come together and indeed was always especially keen to consider their application to education. Rogers' (1983) views on ethos contextualises this research within education and counselling with his seminal work, *Freedom to Learn*, a humanistic vision of what education might become. This work extends the values of his counselling approach into education and this sits particularly well with the occupation of school counselling. Indeed the book even includes a narrative from a school counsellor. The Head-teacher of the school where I work remembers the views of Rogers being included in her teacher training and the local university teacher training course still includes Rogers' approach. Current practice in school counselling is often cited as "school based humanistic counselling" (Cooper *et al.*, 2014) and Rogerian counselling was cited in many books relating to school counselling since services first appeared in the early 1960s (Jones, 1970; Hamblin, 1974; Bovair and McLaughlin, 1993; McGuiness, 1998; Bor, 2002; Lines, 2011).

Like Aristotle, Rogers (1983) believed leaders of ethos would subscribe to a shared spirit of ethos and this would be communicated in the personal, moral, and ethical qualities in working practices of leaders. Shea (1997, p. 187) considering counselling in the context of the organisation, cites ethos as "the underlying philosophy, values, beliefs and attitudes which inspire and shape the stated ethical frameworks and day-to-day practices in the host organization and in the counselling within it." As I follow a Rogerian approach to counselling, if Shea (1997) is correct, my values and beliefs can contribute to the ethos of the school through my interactions with not only clients but other people within the school too. The extent to which this ethos is shared with others will impact on how the school counselling service and the school relate to each other. Figure 2.3 gives an overview of aspects of ethos derived from Rogers (1969, 1983).

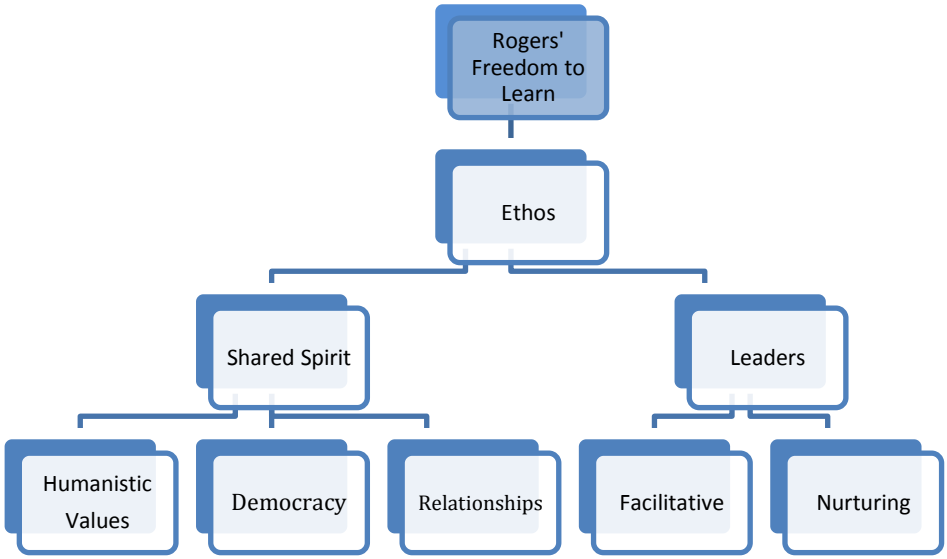


Figure 2.3 Definition of Ethos based on Rogers

2.3.1 The Shared Spirit of Ethos

Humanistic Values

Rogers (1969, 1983) enhances Aristotle's view of holistic education in ethos through the shared spirit of humanistic values. Rogers' views come from humanistic philosophy (Rogers and Russell, 2002) from which he developed the relationship focussed person-centred approach in counselling and education. Rogerian humanistic philosophy (1951, 1969, 1983), extols the individual's innate desire for growth towards one's potential, a holistic process, which he calls the "actualising tendency". Humanistic education, therefore, also sets out to enhance this process through educating the whole person - the intellectual, cognitive and spiritual; its goal is shared with counselling in that the process of counselling and education is to facilitate personal growth through creativity and autonomy (Maples, 1979; Rogers, 1983) which in turn leads to increased self-awareness and esteem in the individual.

Rogers' views are similar to what Barnes (1984), describing Aristotelian views, would call "human flourishing" and indeed Rogers' views have occasionally been attributed to Aristotle (D'Sa, 2014). Rogers therefore enhances Aristotle's view of holistic education in ethos through personal growth. There is often a misconception that

humanistic education is different from academic learning but humanistic approaches to learning consider that academic learning is part of holistic learning, although not the sole focus (Mahmoudi *et al.*, 2012). Humanistic philosophy in education enhances learning by making personal connections to students' lives, emotions, and experiences. Thus, students learn more and learn more deeply – a Rogerian view of tacit knowledge.

Democracy

Rogers (1983, p.95) describes his approach to ethos in education as "*a philosophy, built on a foundation of the democratic way."* His views are reflected in a timeless and international field of thought which promotes this approach (Malaguzzi, 1920-1994; Montessorri, 1870-1913; UNSECO, 1945). It is arguable that Rogers' views of education are indeed no different from those of all humanist educationalists throughout the centuries. Over thirty years later, the Rogerian approach seems still to hold relevance. Teach First (2011), an independent charity set up to address educational disadvantage, considering the importance of ethos against a backdrop of new challenges in education, claimed that the one aspect all successful schools have in challenging times is a positive ethos. Teach First (2011, p.51) references the aspirational beginnings of comprehensive education and cites the influential Robbins Report of 1963, in language slightly reminiscent of Rogers, that comprehensive education "*represents a different, a larger and more generous attitude of mind … the forging of a communal culture by the pursuit of quality with equality, by the education of their pupils in and for democracy".*

This emphasis on democracy is a key feature of Rogerian values in his humanistic ethos and one which raises issues about the extent to which democratic beliefs and values will inform the ethos of the counselling service and the school as part of their shared spirit towards ethos. A democratic focus raises the issue of inclusivity in education to ensure that all children receive equal opportunities in their access to education. Rupani (2012, 2013) and Pattisson (2010) both raise the issue of the contribution that counselling can make to the Human Rights of clients, which would be in keeping with Rogers' view of a humanistic ethos. Florian and Graham (2014) believe such inclusivity

in education can only occur within the relational space between people and here too, Rogers' views are important.

Relationships

Arguably, the most important defining feature of ethos in the work of Rogers is the emphasis placed on a community which develops and supports relationships of respect, empathic connections and mutual acceptance. The overarching concept of facilitating personal development in counselling and learning in education, according to Rogers' humanistic approach, is based on relationships between people. The key to person-centred counselling and effective student-teacher relationships is the communication of inter-relational core conditions. The capacity to communicate these conditions, as part of valuing others, I would argue, would be Rogers' equivalent of Aristotle's personal moral qualities in leaders.

The central theme of Rogers' (1969, 1983) integrated approach to counselling and education is that any relationship with a significant other, e.g. a counsellor or a teacher, can have a therapeutic impact on a young person. The person-centred approach is now accepted as an integral part of all counselling relationships and a defining feature of counselling (Kirschenbaum and Henderson, 1989). This view has had a long lasting impact on work with young people. In a scoping review of counselling young people, positive relationships emerged as crucial to all modalities of working (Pattison and Harris, 2006). Relationship approaches were also found to be especially useful in school settings (McLaughlin *et al.,* 2013). Roffey (2011) advocates positive relationships as effective for helping teachers improve and enjoy their work, helping distressed and difficult children access education and promoting a whole school approach to nurture and belonging. It may be telling of an unfortunate disconnect between counselling and education that in this book by Roffey (2011, p.xv), drawing on evidence from an international field, claiming to challenge "traditional ways of going about things" and "offer an alternative framework for action", there is no mention of the work of Rogers. I hope this research will go some way to re-building that bridge because the profession of school counselling is underpinned by communication strategies and principles that elucidate the approach Roffey (2011) is

proposing for education, suggesting a strong connection between the two and some insights from the Rogerian approach which could enhance the work of Roffey.

Although there are similarities between Rogers and Aristotle in relation to an understanding of ethos, Bator (1980) considers that Rogers' focus on relationships may also be distinctive from Aristotle's understanding of relationships. Rogers (1951, 1961), emphasises inter-relational communication between people as a process which develops individual identity and integrity. Rogers is also specific about how relationships depend on a particular type of communication. The Rogerian approach to communication creates a particular type of ethos, a space between people, something Rogers (1983, p.174) calls an "interpersonal climate". However, while Aristotle, Bator (1980) claims, would have called communication between people, a "rhetoric of persuasion," with the intention being to unite and involve others under a consensus of agreement, Rogers' purpose, with an emphasis on the unique and individual autonomy, is quite different. Rogers (1961, p. 330) perceives communication as "therapeutic healing:"

"We may say then that psychotherapy is good communication, within and between men. We may also turn this statement around and it will still be true. Good communication is always therapeutic."

The term ethos, then, may unite Rogers and Aristotle in a complimentary view of ethos, but it may also hold some tensions. Aristotle's view of ethos perhaps seeks to unite people in a whole school approach, while Rogers may accept and work with differences and focus more on the individual. These tensions may emerge in leaders of ethos.

2.3.2 Leaders of Ethos

For Aristotle, leaders of ethos would be people whose rhetoric gained and held the attention of the community. While Rogers would hope for a similar outcome, his focus for leaders was perhaps more humble.

Facilitative Leaders

According to Rogers (1983), leaders of ethos are highly facilitative, and empowering in their commitment to humanistic values, communication and relationships with others. Leadership does not suggest a hierarchy of authority and power or persuasive rhetoric. Rogers (1983, p. 145) believes a "leader is best when people barely know he exists". This suggests a personal quality of an unassuming, and maybe even unconscious, modesty in leaders of ethos, and a faith in others to also carry ethos throughout the school. It also means that leading ethos might be much more creative, perhaps promoting, delivering and shaping ethos in different ways. Also, Rogers (1983, p. 131; p. 132) believes the people who lead ethos in this research can be different people, maybe even children in the school who can also facilitate creativity, what Rogers calls a "human energy potential" in students which, when it is released, can "initiate learnings to meet the challenges of unknown worlds."

Nurturing Leaders

DeRobertis (2006) cites the Rogerian way as an underdeveloped approach to child development with an emphasis on how nurture can aid that process. In schools, Bennathan and Boxall (2013) track the development of nurture groups as an early intervention response to children experiencing difficulties originating in the early 60s and receiving impetus from the Warnock Report (1978) which advocated integration of all children experiencing difficulties in mainstream schooling. The Nurture Group Network (2015) now claim that there are over 1500 schools operating nurture groups in the UK. In Scotland, a framework for Applying Nurture as a Whole School Approach (ANWSA) has been championed by educational psychologists as a way to address childhood poverty and social injustice (McNicol and Reilly, 2017), as well as creating a positive whole school ethos.

Although for Rogers, nurture was crucial to the well-being of children, it is worth noting that Rogers did not see nurture as a remedial provision or one which only benefitted children. His nurturing climate created a reciprocity of support for leaders too. This mutuality of support has also been noted by Sanders (2007) who researched that not only children but teachers too felt more empowered as a result of

involvement with running nurture groups in school. Leaders in schools create what the school counsellor in Rogers' *Freedom to Learn* (1983, p. 108) calls a "nurturing climate" enabled through "creativity" and an ethos where "we ourselves were nourished." According to Barrett-Lennard (1998, p. 207), Rogers was interested in ethos in organisations giving people "vitality, energy and renewal." Rogers (1983) believed that nurture was crucial to create this.

2.3.3 Limitations of the Rogerian approach to ethos

However, towards the end of Rogers' life, Rogers (1983, p. 174) began to reflect on the challenges facing leaders of ethos.

> *"..within the climate of unconditional positive regard and respect, empathy and personal genuineness a community of people emerges, sharing hopes, the fears, the excitement and courage to have an impact on a deadening, human wasteland."*

This quote is unusual in that it highlights an uncharacteristically pessimistic view of humanity and the struggles facing leaders of ethos. Even when writing *Freedom to Learn* (1983), Rogers was predictive of subversive forces of the Zeitgeist, notably funding, bureaucracy and disaffection in students that could provide significant barriers to his vision of a humanistic ethos in education. He was highly critical of "the politics of traditional education" which he anticipated would "continue to stand in the way" (Rogers, 1983, p.194) of his humanistic approach. These politics are today, to some extent, reflected in the Zeitgeist.

2.4 Ethos and Zeitgeist

> *"No man can overleap the spirit of his time for the spirit of his time is also his spirit."*
>
> *(Hegel, 1805, cited in Lubashevsky, 2017, p. 151)*

The term, Zeitgeist, the spirit of an era, is generally accepted as a 19th century concept used to try to understand the interplay of social, cultural and political factors in society (Hegel, 1805). Key educationalists have often focussed on Zeitgeist as an important area of influence on the education of children. Both Dewey (1859-1952) and Vygotsky (1896-1934) believed that culture could influence the education of the child and

indeed that education could impact on the development of society. In considering the challenges facing school counselling, Jones (1970, p. 11), also attests that, “in schools we find mirrored the same dilemmas and complexities as in society.” House and Loewenthal (2009) consider how the “therapeutic ethos” in schools may be a field reflecting the wider activities of society, as perhaps a pervasive unconscious ethos. Zeitgeist also has relevance for leadership of ethos with some definitions of Zeitgeist referencing the work of Tolstoy (1828-1910) who claimed that leadership was a product of the "Zeitgeist", the social circumstances prevalent at the time. Zeitgeist may therefore have a profound influence on the ethos of the school, the counselling service and those who shape and lead ethos.

Kurki and Brunila (2014) suggest that ethos may have become a platform for part of an ongoing struggle in relation to the contemporary challenges facing organisations working with young people due to changing funding priorities and increased social difficulties for young people. This struggle in education is reflected in the by-line, “Teachers are like the first line ethos troops in a school” (Teach First, 2011). Similarly, Loewenthal (2009, p. 23) considers that schools may not be the best place to develop a therapeutic ethos when some of the practices in schools may indeed be acting against the well-being of children. He questions the situating of counselling in education:

> *“One doesn’t want to put all one’s resources into counselling and psychotherapy when one’s very education system may be acting against human relationships.”*

This suggestion of a tension between counselling and education may point to a difficulty in the relationship between the ethos of school counselling and the school. Attempts to uphold the shared spirit of ethos identified by Aristotle and Rogers as aspirational and positive may be under threat from certain practices in schools which arise from certain influences in the Zeitgeist. The Zeitgeist contextualises the research within a contemporary field that is more current than previous considerations of ethos in relation to the writings of Aristotle and Rogers. Nevertheless, I have continued to search for their views in the Zeitgeist, but also used Rogers’ anticipation of key problems to identify inhibiting factors to his more humanistic view of ethos. Figures 2.

3, 2. 4 and 2.5 identify features of the Zeitgeist which have been chosen as relevant to consider for this research. These features have been chosen from what Rogers (1983) anticipated would be most challenging to his view of ethos and therefore lead to struggle. Features which constitute a struggle for ethos are presented in Figure 2.4. Yet, even while acknowledging challenges in the Zeitgeist, new insights and perspectives on ethos might emerge which might point to an evolving humanistic ethos which also has relevance for the school and the counselling service. The components of this evolving ethos are presented in Figure 2.5. Finally, features of leadership which have arisen from these considerations and are relevant to this thesis are presented in Figure 2.6.

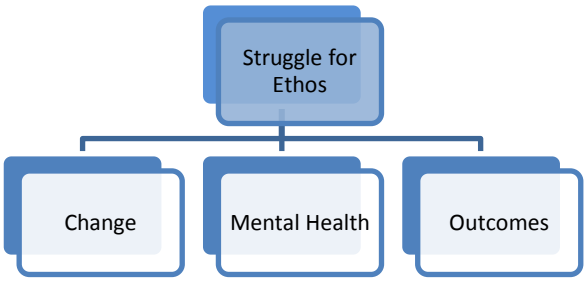


Figure 2.4 Struggle for Ethos

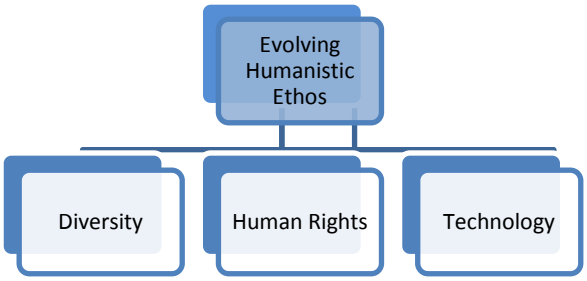


Figure 2.5 Evolving Humanistic Ethos

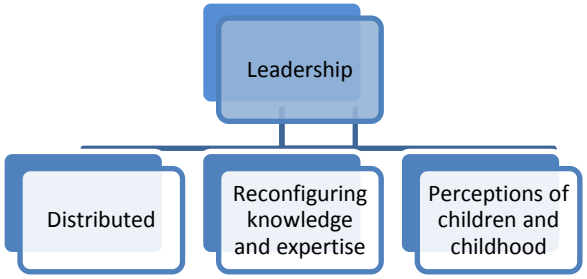


Figure 2.6 Leadership and Ethos

2.4.1 The Struggle for Ethos

In considering that the aspirational aspect of the ethos of schools may be under challenge, I have identified three specific areas that Rogers (1983) anticipated would be problematic:

- Change.
- The problem focussed paradigm of the mental health discourse that overshadows the humanistic focus on self-reliance.
- The measured and measurable outcomes in what Rogers termed a "traditional school" which he believed were becoming a detrimental influence in the learning environment.

How the school and counselling service address these features is likely to impact on their ethos.

Change

Rogers (1983, p.120) believed that education, "if it was to survive," was "the facilitation of change and learning." Connecting learning with change, he believed that the process of "changingness," was the goal for education in the modern world. Yet, the rate of change, as Rogers predicted, has become a key challenge for any school developing and maintaining an aspirational ethos. Coping with change in education is commonly recognised as a key feature of working in schools (Fullan, 2007). This is, as Jones (1970) predicted, a reflection of wider influences from the Zeitgeist. House and Loewenthal (2009), cite changes in economic, social, political and technological fields, marked by rapidity and complexity, which challenges Rogers' (1983, p.135) view of change as a "gradual process." They present a view of the world as a complex and uncertain place where reality is not fixed but in a constant state of flux. House and Loewenthal (2009) find such changes to be disruptive and unsettling of traditional values, as well as damaging of the therapeutic ethos of schools. Palmer (2009) uses the word "toxic" to describe a wide range of problems in the Zeitgeist from education and technology to parenting and childhood. She believes the problems are caused by

the level of rapid change which she describes as leading to a sense of loss of control and increasing stress.

For young people, often described as being at the centre of many complex cultural influences marked by rapid change and disintegrating social structures (Coleman *et al.,* 2007; Briggs 2002), how the school and counselling service handle this process of change may inevitably impact on the ethos of both services and influence the type of provision being offered to young people. Huber (2004) purports that the school is at the centre of the change process happening in society suggesting a need for schools to respond proactively to these changes. On the other hand, Samuels (2009), alluding to rapid changes in social values, claims that it is difficult to state what good practices in relation to education actually are in an ever changing and complex society suggesting that schools may be at a loss. Grint (2010) suggests that leaders need to be able to work in a context of what he terms the problems of change programmes caused by short term planning, frequent changes in legislation, political views and personnel. Subsequently, faced with this focus on change, Pring and Roberts (2015, p.xiv) cite change in education as radical, insisting that "we must get better at how we lead it, manage it, evaluate it and take others on the journey." In exploring the issue of ethos, a key focus of interest may be how the ethos of both the counselling service and the school consider change, and how leaders of ethos recognise and manage that change. A key area where change has led to ongoing concern is in the deteriorating changes in mental health and well-being of young people.

The Mental Health Discourse

There are those who consider that changes in the Zeitgeist have contributed to a rise in mental health problems for young people (Rytovaara, 2015; Reitemeir, 2009). Hargreaves (2018), more specifically, suggests that new pressures on schools and a new range of problems related to social media and cyberbullying have arisen from these changes. Whatever the reasons, currently, our culture within the Zeitgeist is concerned, if not preoccupied, with the mental health and well-being of children as a crucial area for attention. This can be seen in the ongoing prevalence of the subject in national and international policy documents (Department of Health, 2011;

Department of Health and Social Care, 2017, 2018; Department for Education, 2017, 2018; Brown, 2018; Marshall *et al.,* 2017; UNICEF, 2018; Lereya *et al.,* 2019*;* Robson et al., 2019; Howard *et al.,* 2019).

Conservative estimates claim that one in every ten young people now suffers from a mental health problem (Mental Health Foundation (MHF), 2018), and that almost half of all mental health problems have manifested themselves before age fourteen (Young Minds, 2018). Consequently, schools have been increasingly identified as a context for early intervention to ease this problem (Mental Health Foundation, 2002; Child and Adolescent Mental Health Services, Commons Select Committee, 2014; Public Health England, 2014; Association for Young People's Health, 2016; Department of Health, 2011; Department of Health, 2015; Department of Health and Education, 2017). This suggests that the ethos of schools is being persuaded to accommodate the mental health needs of children.

Jeong (2014), considering school counselling in a Korean culture, suggests that it is crucial to attune counselling to the distinct cultural or societal expectation. Since the new millennium school counselling has sought to position itself in a way that it can attune with the prevailing culture of mental health concerns (Cooper, 2006). Schools are identified as a resource of universal and targeted provision for dealing with mental health problems in children. Universal strategies are often cited in the caption, "mental health is everyone's business" (DoH, 2011). Such universal provision increases preventative measures through resilience-building (Hargreaves, 2018), and minimising conditions of vulnerability (Kurki and Brunila, 2014). However, there is also a need for more targeted provision for individual children. School counselling is presented as such a provision which may even offer a viable alternative to the over stretched and oversubscribed Child and Adolescent Mental Health Services (McKenzie *et al.,* 2011; Jackson *et al.,* 2014; Spong *et al.,* 2013). School counselling has also been cited as a therapeutic intervention for more serious problems including suicide ideation and self-harm (Hawton, 2002; Hawton *et al.,* 2015*;* O'Connor *et al.,* 2009; O'Connor and Pirkiss, 2016; Erbacher *et al*., 2014). Certainly, many of my young clients meet the critical level for long term health problems arising from adverse childhood

experiences, the commonly referenced international ACE Scale which highlights children growing up in neglectful, abusive and dysfunctional circumstances (Felitti, 2009; Bellis *et al*., 2017). This suggests that the ethos of both counselling and the school is influenced by an increasingly important aspect of the Zeitgeist related to mental health and the partnership between universal and targeted provision may be an important focus for addressing mental health in schools.

Ecclestone and Rawdin (2016), however, advocate closer scrutiny of "universal provision" and are critical of the paucity of research to show what works, in what circumstances and with whom. They express growing concern about a questionable "therapeutic culture" in schools delivered by "teachers, learning/classroom support assistants, inclusion workers and, in some cases, children and young people acting as peer mentors, 'coaches' and 'buddy counsellors" (Ecclestone and Rawdin, 2016, p.282), perhaps challenging what might be the tacit knowledge underpinning such practices. An example of a new group of practices arising from the therapeutic culture is that of the emotional literacy programme. Emotional Literacy Assistants (ELSA) have become a feature of many schools following government recommendations for Social and Emotional Literacy aspects of learning to be addressed in order to enhance the more academic curriculum (McEwen, 2019; Hills, 2016; Banerjee *et al.* 2014*;* Weare, 2005; Weare and Markham, 2015; Sharp, 2014). Championed by the educational psychology service and pioneered by a neighbouring borough (Sharp, 2001), ELSAs are usually teaching assistants who take up this role after six days training in aspects related to emotional intelligence and then receive six sessions of supervision throughout the year. Ecclestone and Rawdin (2016) cite ELSA as an example of the questionable therapeutic culture that is positioned in schools without adequate expertise. Alborz *et al.* (2009) also criticise this practice, finding that while teaching assistants can promote social and emotional adjustment, "it appears that they are not very successful in undertaking therapeutic tasks aimed at supporting children with emotional and behavioural problems." More specifically, in this school, our decision to work together has been a focus of interagency conflict with the educational psychology service who had trained and supervised the ELSAs revoking their title when the ELSAs altered their supervision arrangements to be supervised in house by myself.

Hanley *et al.* (2017), in considering current policy and research into school counselling in the UK, also identifies how school counsellors relate to other professionals as an underdeveloped area for focus. This research hopes to consider the issue of mental health in schools from within the community of practice where school counselling is positioned, providing a closer look at some of the relationships between different types of interventions such as counselling and emotional literacy which might create a therapeutic culture within the context of the ethos of the school.

Ecclestone and Rawdin's (2016) advocacy of a coherent approach to mental health in schools, also suggests more clarity is needed about how schools perceive, understand and distinguish between emotional learning, mental health and well-being. Ecclestone and Rawdin's (2016, p.388) argument seems to be motivated by a commitment to the strengths of a holistic education, whereby "richer cultural, literary, philosophical, political and spiritual meanings can help children and young people develop more subtle understandings about emotions, their effects and moral dimensions." This resonates with views of ethos from Aristotle and Rogers. As early as 2008, McLaughlin (2008, p.353) was making a similar argument to that of Ecclestone and Rawdin (2016) and arguing for "more emphasis on relationships, pedagogy and community building as central to the development of emotional well-being in young people," aspects that would also fit within a definition of ethos from Aristotle and Rogers. Yet, in the past few years, the increasing number of research articles considering mental health in schools (Redfern *et al.,* 2019*;* O'Connor *et al.,* 2018; Humphrey and Wigelsworth*,* 2016; Vostanis *et al.,* 2013*),* is dominated by a mental health discourse perhaps marginalising the opportunity for any focus on ethos in education and its contribution to mental health. This research hopes to redress this perspective.

Although the mental health discourse is undoubtedly encouraging for the professionalism of school counselling as a targeted provision in schools for mental health problems, there are those who are also sceptical of the way mental health services are being undertaken in schools. The term "Vulnerability Zeitgeist" (Brown, 2014; Ecclestone and Rawdin, 2016; Brunila and Rossi, 2018), has been coined by some researchers who are increasingly questioning the mental health discourse as

influenced by a precarious politicisation of services. This refers to the increase in services competing for short term funding in a diminishing availability of resources. Ecclestone and Rawdin (2016), citing the work of Brown (2014, 2015) claim that successive governments since 2000 have increased the target groups identified as vulnerable or marginalised, while at the same time the needs of these groups have been further exacerbated by cuts to services since 2010. Competition for funds is fierce creating a precarious climate which may destabilise the ethos of the school in addressing mental health provision, as different projects are set up and then collapse when funding runs out (Ecclestone and Rawdin, 2016; Kurki and Brunila, 2014). In 2007, there were at least seventy different types of organisations offering emotional support in schools to young people (Ecclestone, 2009). This focus may also change the practices of those leading ethos if they are expected to attract and sustain funding. Kurki and Brunila (2014), suggest it is important to explore the precarious nature of such transitory funded services and how that might impact on the services they are delivering. School counselling is a non-statutory service which depends on individual schools either allocating funds (as in my post) or finding charitable organisations, dependent on renewable funding, to deliver the service (Thompson, 2013). The precarious nature of this school counselling service may be an important aspect to consider. My post is currently funded by money from the Pupil Premium, set aside to help disadvantaged children, but there are wide variations in how this funding can be used (Sutton Report, 2017) and a recent initiative has seen some schools using this funding to employ academic tutors to help disadvantaged children access education (Coughlan, 2019), rather than counselling. The counselling service may have to pragmatically position itself in such a way that it can establish and sustain an ethos which relates to the ethos of the school and meets the school's funding priorities or it will not be continued.

Outcomes

Schein (2010) states that it is the aspirational quality of ethos that gives it a defining feature. Humanistic education, influenced by humanistic psychology like that from Rogers, although others such as Erikson (1902-1994) and Maslow (1908-1970) too,

and related to a human potential movement, (Stone, 1978) emphasises the dynamic growth of personal, social, moral and emotional intelligence, as well as academic intelligence, as a journey rather than an end in itself. The ability to learn is as important as any measured outcome in learning (Khatib *et al.,* 2013*;* Aloni, 2008; Rogers, 1983). This approach is underpinned by a historic perspective on education which claims the ethos of education as holistic and contextualised within a community:

"To maintain uninterrupted health during the longest possible life, and to render that life the most happy, diversified by all the innocent pleasures of sense, of active exertion, of knowledge, of sympathy, and mutual benevolence, with every variety and combination of these enjoyments will be the great objects of the general education of the whole Community." (Economic Society, 1825, cited in Gillard, 2018)

However, humanistic values in education are sometimes presented as under threat from current prescribed curricula and examined outcomes. A defining feature of current professional practice in education and counselling is the pursuit of improved standards which can be measured and evaluated in order to improve policy, practice and research (Proitz 2015). This is sometimes presented as antithetical to the humanistic discourse. Rogers (1983) was highly critical of measurement and considered it part of traditional education which was at the opposite pole of person-centred education. Khatib *et al.* (2013) suggest that this emphasis on outcomes denies the freedom and dignity of the learner, terms popular in the humanistic discourse. Aloni (2008, p.4) is also concerned that features of humanistic education, and Aristotelian phronesis, which she identifies as "wisdom, moral character and spiritual magnitude" will be "sacrificed on the altar of competitive, achievement orientated go-getting."

There are also different approaches to data according to whether data is being used by practitioners or policy makers (Proitz 2010; Proitz 2015). Policy makers undoubtedly believe data to be crucial in bringing about change. Others view data as crucial in securing funding. Without a strong evidence base for school counselling, Cooper *et al.* (2015) have expressed concern that funding for school counselling will be withdrawn and services will be decommissioned. On the other hand, teaching

practitioners sometimes perceive data collection as time consuming, useless and interfering with the learning process for some students and teachers (Proitz 2015). A similar divide has been noted in approaches to outcome data in school counselling with only 20% of school counsellors in primary schools routinely using outcome measures (Thompson, 2013) and other counsellors believing it interfered with the therapeutic process (Unsworth *et al.,* 2012).

A key question for this research arises in the extent to which outcomes can, or should be linked to ethos. It is not unusual to find the discourse around ethos in schools linked to influencing more localised outcomes such as improved educational standards in education or improvements in well-being in counselling. Engel *et al.* (2010), Palaiologou and Male (2016) and Pike (2010*),* researching schools in disadvantaged communities, reference aspects of ethos of inclusion, critical hope and Christianity, but also relate the ethos specifically to bringing about improvements in educational standards. Weare *et al.* (cited in Banerjee, 2014) found that the effectiveness of Social and Emotional Learning was positively correlated with a school ethos which linked this project to key indicators of school success. Rupani *et al.* (2012) also found that at least two thirds of students found school counselling improved their concentration, and motivation for school work, as well as relationships with teachers. There is also a well held view that pupils can learn better if their minds are clear of other things, including anxiety (Levitt, 2015), so the motivation for accepting counselling into schools based on this premise is quite high. A key question in considering the relationship between the ethos of the counselling service and its host school in this research may, therefore, be related to the role of outcomes to improve access to education as part of the ethos of both counselling and the school.

However, McLaughlin (1999, p.21), writing at the turn of the century of many educational reforms and their impact on school counselling, similar to Rogers, prophesises a concern about the "polarisation of the academic and personal and social." MacBeath[1], (2004, 2008, 2011) claims that ethos statements often present an

[1] MacBeath was a member of the Scottish Schools Ethos Network which existed between 1995-2005 to promote best practice in developing ethos in schools.

inverse correlation between achievement and caring suggesting a tension, as Rogers did, between an academic and nurture curriculum. Loewenthal, (2009, p.29), considering a similar tension in counselling caused by the need for outcomes, states that it was not untypical to ask researchers how they would define well-being in children, to receive the answer that "they no longer focused on this, but instead, on how it might be measured." There may be a tension between the aspirational aims of ethos and the measurement of outcomes which may influence the ethos of schools and counselling.

A specially created toolkit for schools and colleges to measure and monitor mental health and well-being has been produced by Public Health England (2016) and a similar one for counsellors of young people by BACP (2016), pointing to increasing emphasis on measurement in the counselling profession and educational mental health initiatives in schools. Efforts to complete randomised control trials into school counselling (Cooper and Reeves, 2012; Cooper *et al.,* 2015; Pybis *et a*l., 2014; Pearce *et al*., 2017; Stafford *et al.,* 2018) attempt to have school counselling gain acceptance by the National Institute of Clinical Excellence, (NICE), a scientific and medical forum. Such initiatives may suggest a shift in ethos from alignment with the humanistic values outlined by Rogers to a more medical ethos. In 2018, the SNP government in Scotland (Scottish Government, 2018) pledged more funding for counselling in schools but they cited "mental health nurses," as well as, counsellors as offering this provision. The term "school based humanistic counselling" coined by Cooper (2006, 2009), while at Strathclyde University's Humanistic Counselling Department, in the SNP initiative, appears to have been dropped. In its place, is a developing alignment with school nursing to deliver early mental health interventions (Motamedi, 2016), which may indicate a more medical model of measurement and delivery.

Yet in spite of this emphasis on measured outcomes, the results for improved mental health from counselling have not been conclusive. In counselling, Cooper *et al.,* (2014) puts this down to shortcomings in methodology and hopes that the first RCT trial in school counselling, due to be published in 2019, will have more successful results. However, to date the research outcomes are not available and there has been some

ambivalence in linking school counselling to sustained mental well-being with some indication that success outcomes are only "moderate" (Cooper *et al.,* 2014) and not always long lasting (Pearce *et al.,* 2017). Similarly, the Department of Education's own literature review into the link between funding for disadvantaged children to have extra provision, which might include counselling, to improve attainment (Department for Education, 2017, p.7) has concluded that "overall, the relationship between funding and outcomes is not clear."

A great deal of what is outlined as success in education is often driven by OFSTED. Oates (2014) claims that OFSTED's views of outcomes are more related to the data evidenced journey of the child through the curriculum and their mental and cognitive development rather than their holistic development. Oates (2014, p.126), while upholding a "rightful focus on equity and attainment using outcomes," also criticises the "exaggerated focus on assessment" and the subsequent narrowing of the curriculum. However, changes to OFSTED in 2012 (Brundrett, 2012), did increase the inspection of the curriculum towards a more holistic social, moral, emotional and cultural development, also considering provision for students with special educational needs. The timing of this research may therefore be of interest in that it can suggest whether this change and potential for renewed focus on holistic education might be impacting on the school's view of outcomes and whether this is factored into any understanding of ethos. For, there are indeed, features of new optimism and a continued humanistic spirit in the current Zeitgeist.

2.4.2 Evolving humanistic ethos

Embracing of Diversity

Postmodern approaches towards and within the Zeitgeist welcome a process of globalisation and an embracing of change through multiple world views, philosophies and communications (Denzin and Lincoln, 2013; Natiello, 2003; Rytovaara, 2015; Flyvbjerg, 2001; Belsey, 2002; Ward 2007). Communication within the Zeitgeist is extended outwards in a global way and still brings people together, accepting and welcoming diversity. This approach reflects permeable boundaries which arise from the way postmodern approaches cross traditional and rigid frontiers to embrace

diversity. In this thinking, education can learn from counselling and counselling can learn from education, and new ways of working for both can be developed.

Instead of seeing changes for young people as disintegrating social structures, postmodern views consider the fragmentation of structures as offering more diversity and opportunity for new practices within youth culture (Gibbons and Poelker, 2016). This in turn may lead to richer and more diverse communications and communities and a new focus on Human Rights.

Human Rights

With the multiplicities of meaning and greater emphasis on diversity, there has also been increasing support for Human Rights in education in the current Zeitgeist (Ballard, 1996; Donnelly, 2004; Delors Report, 1996; Aurora, 2016). Rogers himself was active in the Human Rights movement throughout his life and at the time of his death in 1987 was nominated for the Nobel Peace Prize. His views on the humanistic ethos reflecting democracy are also evident in the Zeitgeist. Education, through an emphasis on Human Rights, retains a focus on humanistic values, claiming it is crucial for education to prioritize the value of human dignity over any other economic, religious, nationalistic or ideological set of values (Aloni, 2008). Aurora (2016) describes the Human Rights principles that inform values-based approaches to Human Rights in education as universally equal, inclusive and empowering. Aurora (2016, p.6) also draws attention to the communication of these in a range of "soft law" sources such as "declarations, comments, opinions, frameworks and standards developed by experts and committees of the United Nations that give a strong indication that States must ensure enjoyment of Human Rights education" suggesting a different type of criteria for measurement from those focussed on outcomes.

The Human Rights criterion of access to education by removing psychological barriers to learning may be crucial to the ethos of the school and counselling. Pattison (2010) considered counselling for young people with learning difficulties and related her work within what she calls a "human rights school" which values diversity and unconditional relationships, highlighting a relationship between the ethos of the school and the counselling service. The point is made that a school ethos can both reinforce or

challenge inequality, in this case, in the young people whose learning difficulties might have led to the counsellors excluding them from their practices and processes. Carter (2002), in his research on ethos and its impact on male identity in schools, shows how ethos affects behaviour and attitudes in school and can consequently uphold or compromise democratic values. Carter's paper (2002) recommends the adoption of a democratic ethos as the best way to provide schooling which supports holistic and reflective growth for all. Tarrow (2014) attests that the ethos of the school will create a climate whereby Human Rights can be taught indirectly. The ethical and relational focus for ethos identified in Aristotle and Rogers is upheld in these studies. However, increasingly, globalisation and diversity includes a context for a new form of communication – that of technology. The advocating of online therapy by Hennigan and Goss (2016) stresses the benefits of technology to clients with Special Educational Needs, again emphasising a focus on ethos as related to Human Rights such as equality of access and empowering of young people in minority groups.

Technology

Technology raises key issues for the ethos of both the school and the counselling service in relation to safeguarding, new roles for young people and new developments in counselling.

In schools, good practice is defined by a need to keep children safe (Baginsky, 2008) and there is an ongoing fear of the impact technology has on the lives of young people (Davies, 2011, 2013). However, technology may also have the potential to allow young people to lead a particular type of communication and education to impact on the school ethos. Their knowledge may supersede that of adults and dispute identities given to them as vulnerable in this area (Davies, 2018; Thomas, 2011; Anderson, 2013). Technology allows young people to be central protagonists in a global community of diverse practices. Rogers (1983, p. 188) would have approved, citing how young people can extend the reach of knowledge and "add resources of which they have knowledge, or in which they have experience." Nowhere has their knowledge and experience been more prevalent in the Zeitgeist than in that of technology. If young

people can lead new approaches to technology, their role in the ethos may change and become influential in developing new practices.

At the very least, the role technology plays in the lives of young people has implications for school counselling practices. Hennigan and Goss (2016), for example, consider young people to be global, "digital natives" existing erstwhile in a cyberspace which gives new opportunities for young people to cross traditional boundaries. They suggest that school counselling practices take account of issues like the nature of youth culture through practices such as online therapy. The authors themselves take a global approach to school counselling research, crossing out of traditional UK research space and borrow from research on Australian school counsellors to make their argument (Campbell and Shochet, 2013). Similarly Van Rijn *et al.* (2018) suggest avatar therapy as a new form of creative media in counselling for young men. For Rytovaara (2015, p.185), writing of Zeitgeist as a cultural ethos marked by continual processes of change and reformation, this still sits well within a humanistic philosophy. She too uses elements of technology to create new practices which are respectful of youth culture. Rytovaara, (2015), shows that by attending to the diverse way young people communicate with heroes from contemporary social media and computer games, new understandings about pathology and recovery can be gained for and from adolescent clients. She also shows how such allegiances with social media communities may provide young people with an unconscious rite of passage within the modern Zeitgeist.

The complex role that technology plays both within the school and the counselling service may therefore extend beyond the focus on safeguarding and point to new features of an emerging humanistic ethos which leaders must consider. Just as the humanistic ethos is evolving in the Zeitgeist, so too are notions and concepts related to those who lead this ethos.

2.4.3 Leadership of Ethos

Leaders of ethos within the school are faced with a variety of tensions and challenges from the Zeitgeist. In considering how to lead ethos in school counselling and the host

primary school, leaders can still retain the humanistic spirit identified by Rogers, but faced with difficulties related to change, mental health and a demand for outcomes, leaders may still struggle to embrace diversity and uphold the Human Rights of young people in education as part of the school ethos, as well as considering what technology has added to this process.

Distributed Leadership

Although the work of Rogers in this area is not acknowledged, recent discussions in education, in both national and international fields, around a form of leadership attracting such titles as "distributed," "shared," "democratic" and "collaborative" (Woods and Roberts, 2018; Grint, 2010; Bush, 2010; Harris, 2017; McLaughlin, 2015; Huber, 2004) cite a similar form of leadership. "Distributed leadership" in education discourses advocates multiple and shared sources of influence, a devolved rather than hierarchical authority, depending on the task in hand (Pearce *et al.* 2010). This may be in keeping with postmodern approaches to decentring the self (Belsey, 2002) as the focus shifts subtly from leaders to the concept of leadership. However, distributed leadership also reiterates Rogers' views of an interpersonal climate and Aristotle's perceptions of people united in a community.

In considering the principles of educational leadership and management, Bush (2010) identifies many features that were also noted by Rogers. Bush (2010) notes a key difference between management and leadership. Leadership takes responsibility for a more ethical approach in the organisation, while management optimises the skills of effective administration in the organisation. Values are identified as key to leadership and part of high teacher efficacy and even assessment of performance in schools, it is claimed, can only be carried out in an "ethos of trust…climate of tolerance and mutual relations" (Bush, 2010, p.142). The relational aspect of ethos also continues to find priority even when the emphasis is on performance. McLaughlin (2015) cites "the connected school" to reflect this emphasis on relationships.

Within more current thinking in counselling, the ethical, value based and relational approach of distributed leadership is presented as "social engagement" with communities. Distributed leadership is identified as contributing to social justice and

a therapy which is “more resource effective, less stigmatising and accessible and appropriate” (Tribe and Bell, 2018, p.113), arguably distinguishing features of counselling in schools. Ratts (2009) has argued that within counselling, social justice is the “fifth force”, after the psychodynamic, cognitive behavioural therapy (CBT), humanistic and multicultural “forces” and argues that working collaboratively is an ethical stance which leads to social justice. This again turns the spotlight on values and the particular values of leaders in relation to Human Rights.

McCann and Neville (2013), again citing the influence of a Rogerian approach to ethos, suggest that upholding Human Rights will involve taking on the role of a “culture broker,” an advocate for marginalised groups, such as vulnerable children in schools to ensure they gain equality of access to resources, even when the culture providing them seems to be antithetical to their needs. In schools, McCann and Neville (2013) believe this creates political and ethical dilemmas for the leader of ethos who they liken to a therapist, whether they are a counsellor or not, as they seek to challenge the systems which may be seen as barriers to the client, in the case of their article, barriers to learning of the disaffected student. Robinson (2004), too, believes Human Rights are only achieved through a continual process of questioning and challenge. Natiello’s (2003) optimism for the Zeitgeist is based on leaders of ethos maintaining an emphasis on questioning what our culture presents as true. This questioning and challenge does not just relate to the systems leaders find themselves in. It also relates to questioning one’s own practices and what constitutes knowledge and expertise in counselling practice. The reflective practice identified as part of tacit knowledge in the phronesis of Aristotle’s leaders, therefore, also remains crucial.

Against this back drop, advocates of distributed leadership suggest that what constitutes knowledge and expertise in service of a community may have to be reconsidered differently from that of traditional leadership models (Grint, 2010; Rupani, 2013). A key issue for understanding leadership may relate to how leaders position themselves in their communities. This may have implications for how the knowledge and expertise of school counselling is currently configured within its school communities. In questioning how school counselling has been historically positioned

in schools, new perspectives may emerge as to how the knowledge and expertise of school counsellors might change.

Reconfiguring knowledge and expertise; the positioning of counselling in schools

In questioning counselling in schools, it could be argued that historically there has been a failure to plan and co-ordinate how counselling is positioned in schools (Lang, 1999; McLaughlin, 1999; Bor, 2002; Baginsky, 2004). Jones (1970) request for counsellors to clarify what schools expect of them and the necessary and essential function of their role may still be relevant. School counselling has never entirely established itself in the professional geography of those helping young people, but it has never entirely gone away either. Hanley *et al.* (2017) identifies significant gaps in school counselling research, concluding that the identity of school-based counselling in the UK is still forming, and is in a late adolescence stage. Yet, a meta- analysis of the literature on school counselling reveals that fifty five years after the inception of school counselling, certain problems and practice issues retain ongoing significance for counselling in schools resulting in a plethora of guidelines and research articles repeatedly considering the pragmatics of delivering school counselling (Moor, 2014; Cromarty and Richards, 2009; Hamilton-Roberts, 2012; Pybis *et al.,* 2012; Chan and Quinn, 2012; Harris, 2009; BACP, 1998-2016), perhaps disproving a progressive view of identity development. However, the complex relationship between the ethos of the school and the counselling service and what this might mean for the knowledge and expertise of the counsellor and where they sit within the leadership of the school, is rarely addressed.

In the absence of statutory regulation, it could be argued that school counselling has tended to take a flexible approach to serving the community, choosing to adapt to different schools in different times and places, valuing difference and diversity over standardisation. School counselling may have had the adaptability to fit in with the ethos required by individual schools. Even in different geographic regions of the UK, school counselling has developed at different rates (Bor, 2002; Baginsky, 2004). Part of this flexibility, however, may have contributed to an ongoing "invisibility and uncertainty" in school counselling (McLaughlin, 1999), a veritable confusion about its

identity and what it does. This is reflected in a continued lack of hard evidence about numbers of counselling practitioners working in schools, schools with a counselling service, and the extent to which other workers use counselling skills and knowledge within the school environment (Lang, 1999; Baginsky, 2004; Thompson, 2013). There are a variety of ways counselling may be configured in schools, either as integrated, specialised or hybrid, with a subsequent impact on the ethos of both the counselling service and the school, their mutual expectations and relationships.

Integration

Under an integrated approach, a school ethos is underpinned by a strong pastoral care system where many people practise counselling skills and have personal qualities which enhance these. A series of books about counselling in schools in the 1990s focussed on this integrated humanistic approach (Bouvair and McLaughlin, 1996; Cowie and Pecherek, 1994; Sharp and Cowie, 1998; McGuinness,1998). Power (1991) wrote about the growing feature of pastoral care in schools and linked this integrated approach specifically to the growth of the comprehensive school and the wish to increase inclusive and holistic practices in education, suggesting that counselling's knowledge contribution to school ethos, if not that specifically of the school counsellor, is important to education, especially humanistic education.

An integrated approach may be based on key pastoral care practitioners using tacit knowledge who have little or no knowledge of the profession of counselling, but still offer support to vulnerable students based on listening skills and quality relationships. In this approach, a predominantly humanistic ethos which values holistic education, equality and democracy, is reflected in a whole school approach such as that outlined by Rogers in *Freedom to Learn* (1983). Lang (1999) and Moor (2014), like Rogers (1983), make a distinction between counselling in an affective school where leaders prioritise humanistic values integrated throughout for all children and a traditional school where other types of values are prioritised, as affecting the acceptance of the professional standing of a school counsellor. An integrated approach may therefore more easily enable counselling to be part of a model of distributed leadership where relationships are crucial and values are shared. On the other hand, it may be difficult

to distinguish the counsellor's functions from other practitioners using counselling skills, or even justify funding for this position, and it is noticeable that the integrated approach popular in schools in the 1990s correlates with a drop in school counsellors being employed (Proctor, 1993). In a Zeitgeist of limited funding, this may aggravate problems of "invisibility and uncertainty" in a counselling service, contributing to a precarious positioning

Specialism

In contrast to the more historic, integrated and schools based approach, the UK is now one of only a "handful of countries" that offers school counselling as a "specialism in its own right" (Harris, 2013, p.1). Harris (2013) attests that specialist school counsellors have subsequently more time to spend directly with clients, offering counselling to the school as a professional service with its own standards, knowledge and practice separate from education. The specialist role of the school counsellor brings specific expertise, such as mental health knowledge, into the school community. Crucially this addresses a concern that mental health services are delivered by those with expertise (Ecclestone and Rawdin, 2016). However, the school counsellor may function slightly apart from the school system. This may be a professional choice (Cromarty and Richards, 2009), but it may also be affected by time limited contracts which suggest most counsellors only receive funding for a few hours or, like myself, only one day in school per week (Department for Education, 2016; Thompson, 2013).

Within this approach, there may also be tensions between the school's approach and the counsellor's specialist approach that can adversely or positively affect the ethos of both. Harris (2009) perceives this 'outsider' positioning as an opportunity for counsellors to question and challenge power discrepancies in the system, sharing the views of Rytovaara (2015) and McCann and Neville (2013) that there is a key aspect of social justice in the distributed leadership model of counselling. However, this positioning may also not offer reliability of service. Faced with tensions, Harris (2009) notes, the school may decide not to use the counselling service pointing to another reason for counselling being a precarious service. Counsellors may also be perceived as the main provider of services to vulnerable children in the school, thereby blocking

a distributed leadership model where others might also play their part (Moor, 2014). Research in the UK draws repeated attention to the nature of specialist positioning of school counselling, presenting the school context as creating an unfortunate tension between counselling and education with problems around stigma, access and confidentiality (McKenzie *et al.,* 2011; Fox and Butler, 2007). It may be that counsellors find it difficult to adapt to the school system. Moor (2014) found the tensions between understanding and expectations of her role as a counsellor too difficult and had to leave. Also, physical space in schools is now at a premium with ongoing practitioner concerns about shortage of accommodation impacting on education (National Education Union, 2017; Meader, 2019), but counsellors, needing accommodation, continue to find this a source of tension within the school (Department for Education, 2016; BACP toolkit, 2016). This shows perhaps a lack of understanding on the part of both the school and the counselling service and is an example of how counselling configured as a specialism may fail to develop wider understanding of the school context and might find collaborative working difficult.

While arguing for the role of the specialist school counsellor (Pearce *et al.* 2017), the counselling profession has not addressed structures which would enable this to happen. The use of trainee counsellors on placement in schools, ignoring earlier recommendations from school counsellors for this not to happen (BACP, 1998), and part-time contracting (Department for Education, 2016) has detracted from the professionalism of school counselling and where it sits in the professional geography of those delivering support to young people (Spong *et al.,* 2013). The supervision training curriculum also does not focus on specific needs of school counsellors (Harries and Spong, 2017).

The specialist role of counsellors in schools, advocated by the UK counselling profession, together with the limitations in professional standing, may also have resulted in school counselling failing to take advantage of the opportunity to establish itself as an ethos leader in whole school approaches to mental health in young people. In the plethora of books appearing on whole school approaches to mental health and emotional literacy in schools, only one of them (Prever, 2006) is written by a counsellor

and more recent works (Howard *et al*., 2019) do not include school counselling as making a major contribution to this field. In the *Blueprint for Counselling in Schools* (Department for Education 2016, p.14), a rather contradictory statement is made that whilst acknowledging school counselling's contribution to whole school approaches to mental health, "counselling is distinct from pastoral care." This statement is no doubt influenced by the intention to highlight the unique aspects of specialist counselling in schools, but the wording is perhaps unfortunate in that it fails to acknowledge the contribution and close working alliance that school counselling might have with pastoral care if an ethos were to be shared. Also, it highlights a tension between an integrated and specialist approach rather than a dynamic relationship between the two. This may have contributed to an increasing marginalisation of school counselling. BACP (2017) has challenged the scope of more recent policy documents related to promoting mental health in schools (Department for Education and Department for Health, 2017) which, whilst acknowledging that 92% of schools have an ethos that supports care and concern, highlights that there is no mention of school counselling on the list of activities that promotes this. BACP (2017, Response to Children and Young People Green Paper) claim that "the Government are again choosing to ignore thousands of highly-trained and under-utilised counsellors and psychotherapists."

Hybridity

In a consideration of school counselling across 90 countries, school counselling on a more international platform is generally presented as a hybrid occupation which takes a more pluralistic approach. School counsellors can be part of a team of professionals in counselling, education, psychology and guidance who contribute to a range of pastoral and educational activities in the school (Harris, 2013; American School Counsellor Association (ASCA), 2017; Hiebert and Borgen, 2002; Fox and Butler, 2007, 2009). UNESCO also supports counselling through the International Association for Educational and Vocational guidance. Overseas, in some countries, this hybridity leads to a higher profile of school counsellors and more distributed practices within the system; sometimes this even leads to school counselling having its own department (Australian Counselling Association (ACA); Australian Psychologists and Counsellors in

Schools (APACS). In the UK, the very nature of school counselling in the current Zeitgeist arguably includes understanding of education, counselling and mental health suggesting the possibility of a hybrid occupation. There is some evidence that early school counsellors also privileged this hybridity over specialism (Jones, 1970; Hamblin, 1974). Thompson (2013), scoping counselling in primary schools, also notes the wish of head-teachers for greater involvement of counselling within the wider school system, suggesting group work in the school and education with parents and teachers as key roles for the school counsellor. Hellman and Cinamon (2004) suggest that the range of activities increases as counsellors acquire more experience and the latest BACP competences (BACP, 2019) also suggest that counsellors working with young people may develop more group activities across school contexts.

However hybridity may create other problems. Harris (2013) suggests there will be less time to spend counselling individual children and on part-time contracts (Department for Education, 2016), this is a problem. Overseas school counsellors also appear to have higher levels of training – the Australian Association of Counsellors (ACA, 2018) recommend a Masters Degree in School Counselling or Educational Psychology, for example - and there have been no school counselling courses in the UK since the 1970s (Bor, 2002). Also, other practitioners with counselling knowledge acquired through other training may take on the hybrid role of a school counsellor (Harris, 2013), again raising the issue of the importance of tacit knowledge in this role. It is interesting that the Scoping Report of Counselling in Primary Schools was compiled by an educational psychologist for BACP (Thompson, 2013), given the counselling profession's stringent and increasing competences for specialist counselling (BACP, 2019). Educational psychologists have also claimed that they are particularly well placed to deliver school counselling (Hills, 2016), as have school nurses (Motamedi, 2016) but counselling accreditation does not appear to consider this as a viable route to becoming a school counsellor (BACP, 2019). The opportunity for cross-fertilisation with other professions under a distributed leadership model may be at odds with BACP's plans to increase specialism through the current SCoPED Framework (BACP, 2019).

By focusing this research on one primary school and one school counsellor, an in depth approach may raise some issues and new insights related to how school counselling is configured in relation to integration, specialism or hybridity within the ethos of the school and the type of knowledge and expertise required for each approach. This positioning might also impact on perceptions of the school counsellor as a leader of ethos. The configuration of knowledge and expertise, however, may also be influenced by a variety of factors, but perceptions related to children, childhood and their problems may also influence the ethos and subsequent positioning favoured by those leading ethos in schools.

Perceptions of Children and Childhood

Young people, it could be argued, are the primary stakeholders in this research. The counselling service and the school are both in existence to serve their needs, so it seems important to close this literature review by considering their role in ethos. The involvement of young people in the school ethos may also be influenced by how ethos leaders perceive children and childhood. As well as being motivated to help young people, there are tensions in the way that leaders of ethos can perceive children and childhood.

Rogers (1983) considered that students themselves could be leaders of ethos, but although participation in decision making is influenced by relationships with caring and compassionate adults, it is worth noting that it is difficult to assess how involved young people are in the aspirational ethos that is often set up for them (Kennan *et al.*, 2018; O'Hare *et al.,* 2016). It is perhaps, therefore, a cautious assumption that young people will be encouraged in certain settings, such as those influenced by a humanistic ethos and distributed leadership, to take an active role in developing ethos. Lansdown *et al.* (2014) cites the values of school psychologists as having an obligation, in keeping with their values, to ensure children can express and have their views heard throughout the school environment. This is important if one believes that participation of young people can become the initiating force for change (Hart, 2008; Schiller and Einarsdottir, 2009; Roffey, 2015). As a school counsellor, I am drawn to believing that

young people have a right to be heard and that hearing their views can enable them to be agents of change and leaders of ethos.

This perception is in keeping with discourses on the Human Rights of young people (Woodman and Wyn, 2015), but also alerts leaders of ethos to another view, prevalent in many Youth Studies discourses that highlight the need to address a long standing problem of young people being disempowered in the structures set up to help them. There are those who criticise the mental health discourse, the Vulnerability Zeitgeist, as coming from such a place (Brown, 2014, 2015; Loewenthal, 2009). House (2009, p. 156) describes a "pernicious" Zeitgeist, as a cultural metaphor which seeks to pathologise and disempower children. Coppock and McGovern (2014) criticise collecting statistical evidence about problems and oversimplified solutions, rather than dealing with root causes. In contrast, a more humanistic ethos considers vulnerability as a set of problems which challenge people's natural resilience but can be overcome through self-empowerment and addressing root causes in society of the issues which created these problems, such as poverty and inequality (Cole, 1997; Woodman and Wyn, 2015). These are Resilience and Social Justice approaches which stand in contrast to the Vulnerability Zeitgeist. Resilience is a multi-facetted concept which has been identified as a key buffer to mental health problems and increased mental health well-being (Shean, 2015; Rutter, 2013). Resilience projects and programmes have become increasingly popular in schools (Mental Health Foundation, 2004; Young Minds, 2019), but they tend to be short term, sporadically staffed and benefits are not long lasting (Challen *et al.,* 2011). A Social Justice approach (Rupani, 2013; Ratts, 2009) is defined as recognising the complexity of social disadvantage for children, focussing on early intervention and prevention, unconditional support and recovery for families. Social justice interventions are often delivered at local levels, but their costs are often prohibitive (Department of Work and Pensions, 2012). There are perhaps then some difficulties for leaders of ethos using a humanistic view of young people and adopting practices to support this within the current Zeitgeist. Perceptions on vulnerability, resilience and social justice may all impact on how ethos is led in the school and the counselling service.

Timimi (2009, p. 99) suggests that leaders might want to consider that views of childhood are just as important as those about children and their problems. He considers a more existential view of childhood itself often being a projection of adults own views and values, unfulfilled wishes, even sentimentalities. Others claim pathologising of childhood is similarly a projection of many societal anxieties onto young people. Rytovaara (2015, p.185) notes how the psychological needs of the Zeitgeist can "shape the experience and expression of despair, distress and madness". McLaughlin (2008) criticises the impetus behind emotional literacy teaching as a projection of social problems onto the emotions of children when the remedy should lie with adults, not with changing children's emotions.

Clouder (2009) too makes another existential observation about working intensely with children resulting in challenges to our own view of humanity. Certainly recent events in relation to child abuse (Jay *et al.,* 2018) may be causing more people in the general public to confront these challenges and may have resulted in more focus on what can be done to help children and young people, as well as a growing discomfort in how the childhood of children has been perceived and treated by adults. Reminiscent of Jungian archetypes, Samuels (2009), p. 172), talks of images of the imaginal child, the child in every adult and what that may represent in our collective unconscious and how that may only be visible in the projected cultural view of the child. Again, Samuels (2009, p. 172) feels this is currently problematic:

> *"If a culture loses contact with this collective image of the child, as ours may have, then it is in the deepest possible crisis."*

These projections may make it difficult for leaders of ethos in the school. If our view of childhood at an unconscious level is problematic, this may adversely impact on the ethos of both the counselling service and the school. It may also mean that work with vulnerable children may fall to key individuals who can work with these projections, which may often be unconscious. Some of the literature on school counselling appears to consider the psychodynamic defence of projections as quite influential on the ethos in schools. Luxmoore (2000, p.111) considers how the school projects anxieties onto vulnerable young people and it is the needs of the adults in the school to contain those

anxieties which contributes to the unconscious ethos. This may have particular relevance for counsellors. For Luxmoore, (2000), the way the school counsellor contains and facilitates the expression of those anxieties is of vital importance to the well-being of young people, but perhaps too, to the wellbeing and continued existence of school counselling. Moreover, Loynd *et al.* (2005) suggest that how counselling is perceived by staff may be an important part of counselling being accepted in schools. If the school ethos projects unconscious anxieties about children onto the school counsellor, this might lead to problems (Moor, 2014).

Tensions between young people and adults are also raised by Reitemeier (2009, p. 78) who asked young people specifically how they "*form values, beliefs and faith, and find meaning and a sense of purpose in life…how they view the world and those around them, and how the world views them*…," key issues related to understanding leaders of ethos. This annual Good Childhood Report (Children's Society, 2009, 2019) focuses on what makes for a good childhood and what stops this from happening. There appear to be differences between the views of young people and adults. Young people identified three areas for good childhood - that of quality of relationships, safety and freedom, again, reminiscent of humanistic values. In juxta-positioning safety with freedom, however, a key tension was identified in relationships between young people and adults: adults' views of safety and safeguarding tended to overshadow and cause tension in allowing young people the freedom they so valued and misunderstood the relationships of safety young people desired. These tensions are also very figural for young people in a digital age (Pruitt, 2017) and leaders who are young people and those who are adults may have very different views around key practices such as working with technology.

Another related tension is identified by Moran-Ellis (2010), who suggests that focus is too often on the child's progress towards adulthood rather than who they are in the here and now. This, she claims, leads to a deficit model which fails to respect the state of childhood. Children in education, she claims, are measured on items which mark their trajectory towards becoming adults rather than appreciating who they are as children. In counselling, too, adult systems are often imposed onto children. For

example, CORE is a counselling evaluation system for adults that has been adapted to young people (Twigg *et al.,* 2009). Not unsurprisingly, there are ethical problems in viewing children in this way which can be difficult for the school counsellor and other leaders of ethos to contain in not only a school context but a profession dominated by "adult" values.

Leadership of ethos of the school and counselling service may be crucially influenced by a wide range of perceptions relating to children and childhood which may present a range of challenges to their own qualities, values, beliefs and practices.

2.5 Conclusion

This literature review has sought to adopt a questioning, self-reflexive view of what ethos might mean to myself as a counsellor and the school where I work. Ethos, as I have defined it, appears to contain the community spirit of humanistic values, holistic education and a commitment to inclusivity. Leaders might be identified by noble intent, relationships of nurture and facilitation; their practices might emerge through tacit knowledge. Yet there are many challenges in the current Zeitgeist which have encouraged me to take a postmodern perspective on what might be the tensions and opportunities in defining ethos. Leadership of ethos might work with, or challenge, the community in which it finds itself and will question knowledge and expertise as it emerges in the school, as well as perceptions of children and childhood.

I now enter the field with key questions for this research:

- What are the shared defining features of the spirit of the school community and the counselling service that could be described as ethos?
- How does the Zeitgeist impact on the relationship between the ethos of the counselling service and the ethos of the school?
- Who are the people who shape and direct ethos and what are the qualities, values, beliefs and practices of these leaders?

I shall return to these questions in Chapter Five, where I consider the findings of my research.

Chapter Three: Methodology

3.1 Introduction

This chapter is structured to give an overview of my journey as a practitioner researcher in the primary school where this research is based.

When choosing the methodology, I was seeking an internal consistency between my ontological view and choice of what constituted relevant knowledge for a focus such as ethos, as well as the most appropriate methods I could choose to gather this knowledge (Schwandt, 2000). My personal experiences as a school counsellor, as well as background research into school counselling, have led me to believe that each school, like a client in my counselling practice, is unique, often inhabiting complex worlds that are usefully explored for greater insight and understanding. In this respect, I am influenced by postmodern approaches to research which emphasize the unique over the general and replicable as a source of knowledge for the research (Denzin and Lincoln, 2013; Flyvbjerg, 2001; Belsey, 2002).

As a potential leader of ethos, I also wished to act in an ethical and sensitive manner to make transparent my own personal qualities, values, beliefs and practice in keeping with what Aristotle (370BCE) called phronesis. I have defined this in the literature review as Rogerian in nature, emphasizing the importance of respectful relationships between people (see chapter two, sections 2.2.2 and 2.3.2). According to Flyvbjerg (2001), researchers who consider phronesis must find a research methodology that can enable them to explore the subjective values and different interpretations in the field and the researchers' close proximity to the community they are studying. In considering features of the Zeitgeist in the literature review, I was aware I needed to find a position from which I could work with ambivalence and ambiguity in the field, a tension between the aspirational nature of ethos and the ensuing struggles to maintain it, yet still retain something of my counselling values.

These considerations led me to choose ethnography as a methodological approach and this chapter explains my rationale for this choice, my perspectives on my own researcher reflexivity and specific features of working in the field. I also present an

overview of my methods and sampling, together with the ethical issues encountered. As a counsellor who listens to stories as the cornerstone of my professional practice, and mindful of the influence of Rogers (1983), the way I analysed and presented this ethnographic data was influenced by my view of the capacity of stories to be creative and therapeutic. I therefore used concepts from narrative analysis (Angus and McLeod, 2004; Clandinin and Connolly, 2000; Riessman, 2008), eventually choosing a form of narrative called "creative non-fiction" (Gutkind, 1996) or "representative construction" (Bold, 2011), to present the data.

3.2 Methodology: Ethnography

Denzin and Lincoln (2013, p.6) suggest that a key issue for consideration in the methodology of qualitative research, is how researchers create a site for "critical conversation" about such issues as "community." The methodology of this research has been chosen as a way to enable me to understand and explore the complex factors within the school that contribute to ethos, but also to examine the interactions between research participants and how their subjective positioning, including that of my own, create a concept like ethos within the school community. I have chosen ethnography as an appropriate method to achieve this.

3.2.1 Rationale for Ethnography

I undertook an ethnography as a methodology that would allow me to investigate and explore ethos as a multi-dimensional concept within the research field I inhabited as both counsellor and researcher. Ethnography is a methodology that focuses on the in-depth and complex study of a spirit or culture of people in context, recording lived and embodied experiences of both researchers and the researched (Denzin and Lincoln, 2013; Mills and Morton, 2013; Morrison and Pole, 2003; Delamont, 2014). This definition of ethnography has been influenced by Geertz (1973, 2008) who draws attention to the anthropological beginnings of ethnography as a way to study and understand culture. Geertz (1973, 2008) claims ethnography as an interpretive approach in search of meaning, a venture in thick description. If "man is an animal suspended in webs of significance he himself has spun," (Geertz, 1973, p. 311), these

webs are presented in ethnography by multi-vocal reconstructions of a detailed, local and particular culture open to both interpretation and misinterpretation. Rogers (1939) considered the context of the environment as highly influential in bringing about change in troubled children, but his interest was not in learning about success or failure. Similar to Geertz (1973), he wanted to consider what factors made success or failure more likely by examining the environment in-depth. Similarly, I was motivated to discover what factors helped to create, uphold or compromise the ethos of the school and the counselling service, and I could only do this by studying the spirit of the environment in which I found myself.

Geertz's (1973) view is that a key feature of the understanding gleaned from ethnography is that it is based on description and interpretation of the field by the ethnographer. This has been upheld in more recent accounts (Hammersley and Atkinson, 2019; McLeod 2011). Hammersley and Atkinson (2019, p. 200) praise Geertz for recognising that an ethnographic account is "a blend of the field, how it has been understood, modes of disciplinary discourse and the author's own personal approach." Ethnography is accepted as being influenced by the academic discipline of the researcher (Suzuki *et al.,* 2005) and this was an important perspective for a professional doctorate that covered a school context and counselling profession. As such, ethnography offered a way to address both the contextual –the "shared spirit of ethos," and the practitioner researcher requirements of this research. Geertz (1973) also pointed the way for more ethical considerations of ethnography and Erickson (2013, p. 117) also reminds us of the "noble aim" of ethnography "to grasp the point of view of those who are studied and of those who are studying, their relations to life, their visions of their worlds." This resonated with the 'noble intent' nature of ethos, and the qualities of phronesis in leaders identified from a consideration of the views of Aristotle in the literature review.

As a traditional, ever-evolving and controversial approach (Denzin and Lincoln, 2013; Mills and Morton, 2013; Morrison and Pole, 2003; Delamont, 2014), ethnography has retained an experimental edge, often pioneering developments and diversity in qualitative research within a postmodern intent (Denzin and Lincoln, 2013). This

capacity for development also sits within the Rogerian spirit which I wanted to reflect in the research.

Ethnography, for different reasons, suited the contexts of both counselling and education. McLeod (2011) and Etherington (2009), both refer to the tension counsellors feel in trying to find a research approach which bridges the gap between research and practice. Ethnography offered a way to make the transition from a professional role that works in a subjective way, invariably close to the client, to a research position which reflects this subjectivity within the field. It is recognized that an ethnographic study is often created by living through the research over a period of time (Jeffrey and Troman, 2004) and a high level of involvement with other participants in the field (Robson, 2005). Yet, due to the requirements of prolonged contact, extensive fieldwork and observation in the field, Suzuki *et al*. (2005) and McLeod (2011) both note the paucity of published ethnographic studies in counselling or psychology. McLeod (2011, p. 69), however, also makes an important justification for ethnography when he claims that much can be gained from focussing on how host contexts which are not primarily counselling organisations influence counselling and outcomes for clients. Siddique (2011), also a counsellor researcher in a non-counselling setting, describes the importance of a place she calls "in between," in the borderlands between her counselling room and the wider context of her place of work, as a type of ethos where power dynamics and culture play out. This "in between" positioning resonates with aspects of the literature review which highlighted potential tensions in the way school counselling might be positioned in the school and how ethos could be accordingly affected. Education, unlike counselling, has its own comparatively extensive tradition of ethnographic studies (Pole and Morrison, 2003; Mills and Morton 2013; Delamont, 2014). Ethnography in education often focuses on evocative descriptions of spaces, places and time-scapes (Delamont, 2014; Atkinson, 2014), allowing me the opportunity to present my subjective experiences in the field.

Delamont (2014, p. 16, p. 22) also claims that the primary aim of any research design in the spirit of ethnography in education is to make the familiar strange. The choice of 'ethos' within the school for this research, an often described, but rarely considered

aspect of education, offers the opportunity to deconstruct an overly familiarised phrase with some understanding of what it might mean in practice. It could also be argued that by taking an ethnographic approach, rare in the counselling profession and within an educational doctorate, I am taking an unusual perspective on my own profession.

The focus on ethos in both education and counselling, however, also had to take account of how best to involve young people in this school context. Involvement with participants, for me, had to include children, recognized as potential leaders of ethos in the literature review and arguably the primary stakeholders of both the school and the counselling service. Ethnographic methods with children have the potential to be fun, but more, reflective of children's cultural positioning and therefore how they might be perceived in the ethos (Christensen and Prout, 2002; Christensen, 2004; Raffety, 2015; Russell, 2007; Oh, 2012). This offered insights into how children might be perceived as well as offering me a way to engage and meet with children in their every day school life as part of the research, but outside of their therapy, within the "in between" place that Siddique (2011) had identified as an important place for exploration in counselling ethnography.

3.2.2 Reflexivity in Ethnography

It is habitual in ethnography for researchers to consider their role in the research field through a process called reflexivity (Gergen and Gergen, 1991; Riessman, 2008; Hammersley and Atkinson, 1995; Atkinson, 2014). Described by Atkinson (2014, p.27) as the "reactive participation" of the researcher in the field, reflexivity in research is a form of deep reflection, developing self-awareness and transparent communication about how researchers make sense of the world they inhabit as researchers (Daly, 2003; Etherington, 2001, 2017). Every picture, impression, thought, feeling recorded by the ethnographer has the capacity to tell a story. A key part in understanding ethnography is understanding which pictures, impressions, thoughts and feelings are chosen by the ethnographer. These choices inevitably lead to the type of data that will be gathered, analysed and presented. Reflexivity about these choices, offers a

transparency which can also contribute to a sense of integrity in the data (Reid *et al.,* 2018).

My reflexivity in this research is revealing of my personal qualities, values, beliefs and practices. The vantage point from which I choose to present the data will also reflect something of how I as the school counsellor am positioning counselling in relation to the school ethos. Motivations and reasons for these choices may not always be within my awareness, but by including researcher reflexivity in the data, this offers my experiences for consideration and analysis by others who read the thesis (Andrews *et al.,* 2008).

Both counselling (Lees, 2001; Monk and Sinclair, 2003) and education disciplines (Foley, 2002) recognize the importance of reflexivity in ethnography. Moreover, reflexivity is especially important to this research because reflective practice has been identified in the literature review as a key feature of the potential tacit knowledge of those who lead ethos. It has been claimed that reflexivity is a natural tool for the counsellor researcher because reflection is part of compulsory ethical practice which takes place in formal supervision as a prerequisite for counselling (BACP, 2018). This reflexivity also carries an integrity in its intention. Muncey (2010), Ellis and Bochner (2000, 2003, 2006) present ethics of care in defining reflexive self-awareness as human, open and empathic. These qualities also relate to the humanistic qualities identified as part of leading ethos in the literature review.

In considering the nature of reflexivity, Foley (2002) suggests that there is much to be gained from using a hybrid approach, an eclectic mix to reflexivity, to create a narrative voice in research that ordinary people, or perhaps those practitioners reluctant to engage with research, will find more credible and useful and which will still allow for background theory to explain and expand the data. Table 3.1 gives an overview of this hybrid approach adapted from Foley (2002).

Table 3.1 Hybrid Approach to Reflexivity

Type of Reflexivity	View of the Self	Reflexive Voice
Confessional	In process of becoming, situated within cultural and historical influences.	Subjective, emotional, vulnerable.
Theoretical	Informed by understanding of theoretical framework.	Analytical, critical.
Deconstructive	Voice of researcher is set amidst that of other participant voices ; an awareness of the emotional impact on an audience reading the research.	Fragmented, poetic.

A confessional approach to reflexivity considers being authentic about feelings in order to gain deeper sensitivity of the issues impacting on not only the self, but also how the emotions of researchers alert them to the issues impacting on research participants (Ellis and Bochner, 2000, 2002, 2003, 2006, 2016; Riessman, 2008; Richardson, 1991, 1997, 2000, 2007; Widdowfield, 2000; Bondi, 2005; Siddique, 2011). For me, it was important that my reflexive voice in the research captured the emotionality of counselling children and working in a school. Not only did this reflect the nature of my profession, but it also offered insight into how children and childhood might be perceived by those leading ethos in the school. This approach was influenced by socio-cultural influences in the Zeitgeist, an important perspective of leadership identified in the literature review.

The combination of a confessional approach with a theoretical approach also fits well with the Rogerian approach. Rogers (1959) himself advocated a trusting of experiential and complex processes to gain new insights from which he developed his theory. Rogerian theory (1978) allows for exploration of subjective, ever evolving and often emotional relationships with others, but Rogers (1983) also recognised influences of Zeitgeist on education and counselling.

In turning inwards, Siddique (2011) claims that the researcher, however, may become too introspective and forget to take account of others' experience. Atkinson (2014, p.168) criticises the privileging of emotions as "sentimental realism….antithetical to sociological understanding." A deconstructive approach to reflexivity addresses these criticisms allowing other voices and other experiences to emerge, often in a more poetic, fragmented way, yet still positioning the researcher within a socio-cultural context and recognising that others will read this reflexive process (Kendall and Murray, 2005; Olive, 2014).

Monk and Sinclair (2003) consider that deconstructing elements of one's own personal narrative is an essential part of developing reflexivity. I therefore created an auto-ethnographic narrative to explore my unconscious reasons for becoming a counsellor in schools. Although this was a process which, as part of a professional doctorate assignment, exposed my own vulnerability (Neimeyer, 1995, cited in Monk and Sinclair, 2003; Lees, 2001), it allowed me to consider reflexivity in some depth.

3.3 Autoethnography

Autoethnography refers to a method which connects the autobiographical and personal to the cultural, social and/or political (McIlveen*et al.,* 2010; Ellis and Bochner, 2000, 2002, 2006, 2016; Chang, 2008). This seemed important for a research topic which considers Zeitgeist influences on participants leading ethos. This particular focus on autoethnography also received increased impetus from a repeated misunderstanding in the research field. Time and time again, when I asked participants about their understanding of school counselling, they could only reply when I rephrased the question in relation to myself and what I did within the school as a counsellor. Who I was as a counsellor seemed as important as the service I delivered. Autoethnography has also been suggested as especially useful for exploring unusual experiences that may not be accessible to, or undertaken by mainstream research (McIlveen *et al.,* 2010; Muncey, 2010) and the role of a school counsellor is an unusual profession in that it is not a statutory mainstream provision.

I created and analysed my own narrative using a specific structure for creating and analysing auto-ethnographic narratives identified by a youth counselling practitioner (Meekums, 2008). Meekums (2008) is influenced by the works of Ellis and Bochner (2000, 2002, 2003, 2006, 2016) whose evocative narratives helped create the narrative turn in ethnography (Denzin and Lincoln, 2013). The auto-ethnographic narrative considered personal reasons for me undertaking the role of a professional school counsellor and this offered insight into my personal qualities, beliefs, values and practices as a leader of the counselling ethos, but also allowed other voices to emerge and situated the narrative within its time. I considered a key moment from my own life experience as a vulnerable child in order to understand aspects of my tacit knowledge as a school counsellor. House (2007) calls this a personal/professional nexus which he believes is crucial for understanding professionals in their context and again raises an issue about who leaders are - their personal qualities, beliefs and values which are as important as, and indeed inform, their practices.

Both Atkinson (2014) and Delamont (2007) have serious reservations about autoethnography as a method. However, I did not feel constrained by some of the limitations they identified, including an experiential focus at the expense of analysis, ethical compromises with personal material and failure to uncover new material. Ethical compromises are a feature of working with children (Daniels and Jenkins, 2010), and ethical decision making had been identified from the literature review (see chapter two, section 2.2.2) as a quality in leaders of ethos. I found that I gained new insights for myself as a school counsellor working with vulnerable children, as well as further areas for exploration through self-analysis of this experiential form. Using the eclectic approach of Foley (2002), I was able to use a confessional approach in considering emotions, using emotions as a barometer for heightened emotionality in the narrative which suggested moments for greater analysis and insight. I used the theory of Rogers (Kirschenbaum and Henderson, 1989) to consider how reflective of this theory my thoughts and feelings were in developing a sense of professional identity, knowledge and resilience. In heightening my sensitivity to the vulnerability of myself and others, the voice I chose was often deconstructive allowing other views to emerge in a fragmented and poetic form. This influenced my later decision to

present the ethos of the community in the form of a Play, with a series of different voices and different experiences reflecting the ethos of the counselling service and the school (See section 3.8.2 for further discussion of this).

3.4 Fieldwork Considerations

In this section, I consider some of the issues of carrying out an ethnography in the school which impacted on the research, before going on to discuss involvement of research participants and data collection methods.

3.4.1 The Research Field

The ethnographic field was a primary school in the South of England described as a Community School. There is a mixed demographic with over 650 pupils aged between 4 and 11, with one in five having special educational needs (OFSTED Report, December, 2013). The school has been praised for its "holistic" approach to education (OFSTED Report, June, 2018) and I am employed there one day a week as the school counsellor. My role predated the research. I have been a school counsellor for almost thirty years, six of these years had been in this school at the start of this research. My ethnographic presence (Cepeda and Valdez, 2010; Markstrom and Hallden, 2009) in the field was undoubtedly influenced by this prior experience. I used the school where I worked as a pragmatic choice (Silverman, 2013) which gave me easy access to "gatekeepers" (Denscombe, 2007).

3.4.2 Time in the Field

The way researchers use time is a key aspect of ethnography (Jeffrey and Troman, 2004). Arguing for more dynamic ethnography to fit the demands of a postmodern culture, and again referencing complexity in the field, Delgado, cited in Ferrandiz, (2013) has coined the term 'fluid or restless ethnographies' to draw attention to the way ethnographers must face ever-changing social problems. In Ferrandiz's (2007) view, time evolves so quickly in the research field that researchers become very involved and have to respond directly, or be reactive, to the environment and the time constraints in that environment.

Delamont (2014), considering ethnography in education, references practical issues related to time. She identifies the valuing of "busyness" in school and the way children relate to time as two key aspects for researchers to consider in ethnography. The impact of "busyness" in schools is often a very fast pace with little time for any extra work to be squeezed in. This was certainly my repeated experience of trying to find research time in the school to conduct interviews and focus groups, as well as time for field work observations. There were constant changes in times allocated for research and cancellations and often observations were noted hurriedly between activities.

I also had to make decisions about when best to carry out research interviews and focus groups. I chose to carry out focus groups with children at break times as a conscious attempt to focus on what Delamont (2014, p.45) calls a child's discretionary time which stands in contrast to the highly controlled time pupils in school are often subjected to. Staff too met for interviews in their free time. The choice of most research time being outside of mainstream timetabling was a pragmatic choice, but as the research progressed, I believed that the spirit of ethos was more easily shared when people were more relaxed in their own discretionary time.

3.5 Sampling

I used a form of purposive sampling (Silverman, 2013) to choose participants who could further my understanding of ethos.

As the research progressed, I became more aware of how the relationship between the ethos of the school counselling service and that of the school was influenced by certain people, people who were key to leading, shaping, directing, promoting and communicating ethos. I was also aware that the relationship between the ethos of the school and the counselling service was also influenced by the relationship I had with certain participants in the school community. Participants were therefore chosen according to whom I believed were exemplifying leadership of ethos in the school and the counselling service, providing this dual range of experiences, rather than a focus on one or the other. Table 3.1 gives an overview of the participants I sampled as well as the methods I used with them

Table 3.2 Sampling and Methods

Sample	Method
Girl, aged 10-11	Interview
Boy, aged 10-11	Interview
2 boys, aged 8-9	Focus Group
5 girls, aged 10-11	Focus Group
2 boys, aged 10-11	Focus Group
1 boy and 2 girls, aged 9-10	Focus Group
Teacher of the Ambassador Project	Interview
2 Emotional Literacy Support Workers	Paired Interview
Manager of the Counselling Service	Interview
Clinical Supervisor	Interview
Peer Supervisor	Interview

3.5.1 Children

My choices in regards to including children in this research were influenced by an awareness identified in the literature review of how the way leaders perceive children might affect the ethos. Children were sometimes identified as agents of change, both in education and in the wider Zeitgeist and I wanted this to be reflected in the research. Oh (2012) criticizes the fact that children have been adversely represented in research due to being represented through child protection and vulnerability concerns which are not always an accurate representation of how children experience their environment and I was keen for this not to happen. Christensen and Prout (2002) advocate collaborative practices with children as a participatory way to relate to children as social actors rather than objects to be studied, so choosing them as part of my sample was an attempt to ensure a respectful presentation of children, but I also had to give some thought as to how best to do this.

I used a mixture of recruitment methods. I asked class teachers to choose children at random but I also approached children I had worked with in groups. These groups were friendship groups set up to support children who had been clients. This was a pragmatic choice (Denscombe, 2007) in that it allowed me to work with children with whom I had some rapport. Only one of them actually knew what I did in counselling from direct experience. This seemed a good way to capture the children's perspective on the ethos of counselling without invading counselling clients' privacy.

There were two interviews with individual children - one boy and one girl, aged 10-11, both in Year 6, the oldest year group in the school. These children were part of a specially recruited group of young people in the school whose "job" was to support activities in the wider school, such as interviewing prospective teachers and showing visitors round the school, in a special initiative called the Ambassador Project. This sharing of power with children felt very Rogerian in spirit and I believed it was also part of an attempt by the school to formalise their Aspire, Success, Community, Excellence, Nurture, Trust (ASCENT) ethos in a specific project. Children were chosen to be Ambassadors who evidenced contribution to these values and a regular school assembly also gave out ASCENT awards to validate the contribution of children to this initiative. The teacher in charge of the Ambassadors chose these children with comments about them being highly articulate and relatively easy to interview. Their capacity to understand my role as a researcher and engage verbally allowed me to communicate with them primarily through spoken language and time was too short to build up the rapport and fuller explanations through play and non-verbal language that would have been needed for the smaller children. These criteria are certainly criticised by Christensen and Prout (2002) as compromising 'ethical symmetry' in that it does not allow fairness of inclusion for all children whatever their age. Although I was aware of this weakness in my research, the pragmatics of working in a school, together with ethical issues, did not give me sufficient time to organize appropriate data collection methods for younger children.

These individual interviews with children were followed by a series of Creative Focus Groups involving children.

There were four groups of children, two chosen by the class teachers and two chosen by me.

- 2 boys from Year 4 (aged 8-9).
- 5 girls from Year 6 (aged 10-11).
- 2 boys from Year 6 (aged 10-11).
- 3 children - 1 boy and 2 girls from Year 5 (aged 9-10).

It is also worth noting that in spite of the counselling service not being publicized throughout the school, nine of these twelve children recognised or knew me as the school counsellor, either from group work experience or having had friends come for counselling.

3.5.2 Colleagues

I chose colleagues who allowed me to explore some of the different configurations for school counselling I had identified from the literature review, as well as my relationships with key staff who provide partnership working, line management and supervision to my role as a school counsellor.

The Teacher of the Ambassador Project

I chose to interview the teacher in charge of the Ambassador Project as someone who felt committed enough to develop ethos through this extra-curricular activity. He was sympathetic to the needs of vulnerable children and quite passionate about valuing diversity in education, themes I had identified in the literature review. He offered an example of the type of practitioner identified in the literature review who would use his position as a teacher to offer integrated pastoral support.

The Emotional Literacy Support Workers (ELSAs)

I chose to interview the two Emotional Literacy Assistants, who are unusually paired together as a team, because of their potential contribution to understanding how the professional identity of myself as a counsellor could co-exist with other practitioners involved in emotional support of children and hence contribute to the ethos in a collaborative way.

I also act as a clinical supervisor of the work of the Emotional Literacy Support Workers (ELSAs), an activity outside of counselling children which would also have been identified as a hybrid approach in the literature review. Schein (2010) also talks of subcultures or hierarchical units that also contribute to ethos and as their supervisor, I was also interested as to how this might impact on our relationship.

The ELSAs also work in the mainstream school as teaching assistants so they have a particularly wide range of perspectives, and provide an intersection between counselling and the school. As it happens, I share a therapeutic space for children with the two ELSAs in terms of the environment, 'The Rainbow Room' which we each use on different days and this was another reason for choosing the ELSAs. Delamont (2014) stresses the importance of the consideration of places and spaces in educational ethnography to understand a wide range of aspects related to ethos from boundaries to movement, freedom and creativity. I also noticed from field notes and interviews that children tended to talk about the Room rather than the adults who used it. Questions were therefore guided by a consideration of how our relationship, similarities, commonalities, but also differences are embodied in this room.

The Manager of the Counselling Service

I am managed by the Special Educational Needs Co-ordinator whose title changed during the period of the research to Assistant Head-teacher with Inclusion Responsibilities. This was as a result of the school becoming an Academy and indicative of the type of changes schools face on a regular basis which makes for a restless ethnography. The Assistant Head-teacher manages the wider school, as well as myself in my role of school counsellor, so her influence, like that of the ELSAs, traverses both the school ethos and the counselling ethos.

This role of management is key in creating a positive ethos within the school. Schein (2010) attributes leaders with the responsibility of articulating and selling new visions and concepts which create conditions for specialist functions (like counselling) to contribute to the ethos of the school, and I wondered if the Manager's personal qualities, values and beliefs would influence this vision of where she sees counselling fitting within the school ethos.

This manager is also the 'Link Person' as recommended in guidelines for school counselling (BACP, 2016). In this research field, the Manager makes referrals for counselling, liaises with parents regarding requests and permission for counselling, and directs evaluation and information sharing meetings involving myself as the counsellor, and other parties, to consider the needs of vulnerable clients.

As the post of counselling is discretionary and only exists at the behest of management, her role, and the dynamic with myself as the counsellor, is arguably crucial to the existence of school counselling. She is responsible for the provision of the facility of the 'Rainbow Room,' a designated space for counselling, and ensuring my position is offered and protected in the school. This is a school-funded post and the funding allocated to counselling could also be allocated elsewhere. Within this school, the relationship between myself and the manager, hence forth identified as the Assistant Head-teacher has developed over time without any formal contractual agreement and our relationship has been crucial in maintaining the school counselling position. We meet regularly which is not easy in a busy school. We share concerns about children at an emotional as well as practical level. We have laughed, argued and cried together. Our relationship is therefore crucial to the understanding of this research.

The Supervisors

Counselling 'supervisors' were the only two participants I chose from outside of the school. Supervisors enable counsellors to meet their professional and compulsory obligation to formally and ethically discuss their work regularly with someone who is qualified and experienced in counselling and supervision (BACP, 2018). I have two supervisors to meet the complex range of support recommended in the BACP's Guidelines for Counsellors in schools (BACP, 2016). I have a clinical supervisor with a background in Social Care who has worked in Child and Adolescent Mental Health Services and a peer supervisor who is a colleague who, as an ex Deputy Head-teacher, is experienced in the school setting. She provides balance to the other supervisor who has no experience of schools. In Chapter Two, I have considered how school counselling could adopt an integrated, hybrid or specialist position (See section 2.4.3). By choosing to include supervisors in the sample, who I retained outside of the school as part of the requirements of the counselling profession, I was adopting the specialist position of counsellor. At the same time, I thought the views of ethos that external supervisors held would be acquired from the case material I chose to bring. I felt they would also be able to offer further insights into the tension or partnership between

integration and specialism that I had highlighted in the literature review. Also, as they had acquired their experience from hybrid roles, they might also shed light on this positioning too.

3.6 Data Collection Methods

I chose a variety of methods to gather the data which allowed for a tapestry of different perspectives to emerge (See Figure 3.1).

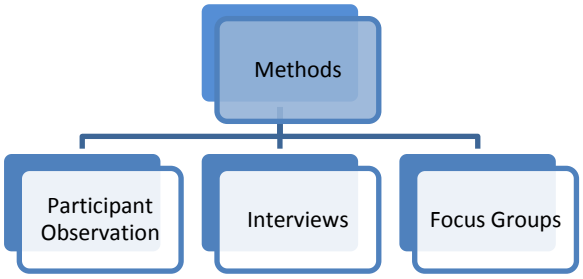


Figure 3.1 An Overview of Research Methods

In keeping with ethnography, the research took its form from the research field as an emergent design, with different data collection methods being informed and designed according to what had gone before. Using an approach called bricolage (Denzin and Lincoln, 2013), I carried out a range of interviews and focus groups as well as utilising ongoing participant observation and visual ethnography. Each method was different in a variety of ways including the participation of different participants. The aim was to gather different perspectives from the school context, including my own, about ethos. The emergent themes also affected the trajectory of the research. Participants were also chosen according to whom seemed best able to further develop themes that were arising. When children raised issues about isolation and their use of cyberspace, these issues were added into future interview questions. Another area influenced by the dynamic research field was the spaces where I carried out interviews. When children talked of the 'Rainbow Room,' where counselling took place, as an important place and space, I deliberately focused on this room in later interviews. Originally, I

had chosen to interview children away from the counselling space to retain the integrity of the counselling service, but then later I carried out interviews with adults in this space because it was identified as so important to the school ethos by children.

Maxwell (1992) refers to validity tests in qualitative research which include searching for discrepant evidence, data which is inconsistent or suggesting of hidden layers within the rich data. I found this useful advice for data collection in ethnography. On the one hand, I was aware of what people wanted me to hear, but also, of what they did not. I was aware of the difference between the aspirational aspect of ethos and the lived experience. Good ethnography has been described as that which includes a focus on absences, absences of what participants say and what researchers write because issues may be awkward or difficult (Delamont, 2014). These more hidden elements, and how to gather them, were also considered in the data collected. I initially interviewed children during lesson times, but found that children tended to give answers that upheld the good behaviour that was expected of them during lesson time. I later chose a rather hurried break-time activity for future interactions with children, as more conducive to finding more hidden aspects of ethos in less formal environments.

3.6.1 Participant Observation

A key method for the ethnographer is their role in the research field as what is called "participant observer." This is a combination of two aspects of being an ethnographic researcher: the view that in ethnography "personal engagement is the key to understanding a particular culture or social setting" (Jupp, 2006, p. 101), and the importance of the researcher in observing and describing data, (Atkinson, 2014; Suzuki *et al.,* 2005). Even though there is widespread agreement that the researcher can use a myriad of other techniques, participant observation is often cited as the core of ethnography (Jupp, 2006; Delamont, 2014; McLeod, 2011). Participation and observation are pre-requisites to further investigation using other methods like interviews and focus groups. For a topic like ethos, participation and observation enabled me to identify the places and times where ethos emerged more clearly, the language and routines which related to ethos and the moments when maintaining

ethos was more of a struggle. Participant observation enabled me to identify key people who appeared to be leaders of ethos, and who would become the sample for this research.

However the balance between participation and observation is rarely equal. Different traditions of ethnographic design place a different emphasis on subjective participation, from "feeling entangled and involved in the worlds ethnographers are describing" (Mills and Morton, 2013, p. 53) to more traditionally derived approaches which favour a more objective stance (Hammersley and Atkinson, 2007). This is often presented as a debate between being an "insider" in the field and an "outsider" (Erickson, 2013). An insider can both see from within but also be blinded by the familiar. An outsider may be less likely to understand the nuances of the setting but be more likely to notice the taken for granted. This, in some ways, parallels the tension between integration and specialism in the way counselling might be configured in schools highlighted in the literature review.

Sanjek (2002, p.196) notes that the process of ethnography initially begins with "situated listening", whereby the researcher is located in the community and is engaged in observational work and in gathering narratives from community members. Although I had started my research using recommendations from Atkinson (2014), who suggests an approach of gathering data under specific research domains or foci, quite objectively, with a view to understanding the architecture of the culture being researched, I could not escape from the fact I was "intimately familiar with the language and customs of my own community" (Suzuki, *et al*., 2005, p. 210). I was already, at one level, a native of this community (Jupp, 2006). My consideration of reflexivity through the autoethnography suggested that in my ontological view, distance may not be possible and it was better for me to be self-aware, accept and explore my feelings and close relationships in the field, rather than try to objectify them. There were also advantages in this position. I easily gained permission to carry out research in the field and was able to develop a collaborative approach (Etherington, 2001; Christensen, 2004) defined as involving others whose views may not be directly included in data collection, but who informed its direction. The Head-

teacher, for example, not only gave permission, but proposed my first research initiative. My participant observation was collated in field notes which were often collated as stories of incidents to reflect my involvement and collaboration in the field which I called "narrative entries" to reflect this process of journaling (See Appendix 6).

The amount of accessible data for observation, as an insider, however, is overwhelming when ethnographic presence is recognized as being participative. I was inundated by many invitations from staff to come and observe them in their daily routines within the school. I was, however, wary that some activities may have enhanced the support of staff in school activities rather than served the needs of the research. For example, on one occasion I found myself attending a parent coffee morning as a guest speaker when I had anticipated I was only there to participate as a researcher.

Nevertheless, I also retained a certain level of "outsiderness" in my positioning in the research. As the school counsellor, I do not attend staff meetings or any collective, community events. As a school counsellor, my Assistant Head-teacher and I consider that it is important that children perceive me as someone different from a teacher, or indeed other members of staff, in effect retaining an independence in the specialist role of a counsellor, which enabled me in some respects to stand outside the mainstream practices of the school. I did not want to confuse the children by suddenly becoming another classroom member of staff. However, in undertaking ethnography in the wider school, I left the counselling room where I worked and entered a different, and to me, unfamiliar, domain. Tedlock (2000, 2011) offers a way to work with this tension when she suggests that in addition to participant observation, one must also attend to observation of the participation. Observing this tension between 'outsider' and 'insider' also helped me formulate some of the questions when I began interviewing, specifically those which asked about my role and considered how the counselling ethos may have differed from that of the wider school.

Visual Ethnography

Participant observation made me aware that there were several levels of ambiance in the school related to ethos, from that of the public relations statement about ethos

to the challenges and struggles to maintain this. My decision to gather visual images of the ethos was intended to further consider these different levels of meaning in visual metaphors. As a participant observer, I was constantly noticing material which could be used as data. However, I was mostly prompted by considering how children perceived ethos through their non-verbal and visual perception of their environment, which is often the basis of a child's cognitive activity, learning and behaviour (Bezrukikh *et al.*, 2009), to formalize these observations in a more visual format of data. Delamont (2014, p.26) emphasises the importance of "understanding and evoking, places and space in educational ethnography" and visual ethnography can capture and express these places and spaces in a meaningful, multi-layered and often evocative way with its capacity for visual images to tell a thousand words (Given, 2008).

Many early ethnographers used photographs to illustrate their writing in their anthropology studies (Graybill, 1986; Jacknis, 1988) and there is a growing body of interest depicting ethnography through visual narratives (Riessman, 2008; Pink 2013). Riessman, (2008) and Bell (2006), arguing that visual narrative extends the reach of ethnography, also reflect concerns that, like autoethnography, it complicates the field, raising questions about representation, positionality, audience and structure as well as ethical issues related to confidentiality and anonymity. However, the field I was researching is complicated, as are ethics in relation to counselling in schools and with young people (Daniels and Jenkins, 2010), and these concerns were in fact a reflection of the research field. Also, my own positionality as a practitioner researcher, and a school counsellor, an insider and an outsider, integrated and specialised, is complex but also key to the research. This physical description through photography offered another way to layer understanding. Keeping these issues in mind, I took four series of photographs:

- Images of the ASCENT ethos values statement;
- Images from my walk through the school to the room where I delivered counselling;
- Images within the counselling room;

- Images chosen by children of a reception play area they called 'The Quad.'

Luttrell (2010) and Riessman (2008) drawing on the work of visual ethnographers like Bell (2002, 2006), argues that criticisms of visual ethnography can be addressed by considering a set of signs or features which justify them as visual narratives of the field:

- Context, the field used for visual images;
- The way visual images are created, either through composition or naturally found;
- The "gaze" of the researcher, a reflexive awareness in the researcher of how they are selecting or censoring visual data;
- A focus on gathering images which reflect tensions between public and private spaces;
- Attention to time and space;
- Aesthetic features;
- Textual commentary which enhances the ethnography by noting thoughts and feelings that accompany the photographs.

Table 3.3 gives examples of visual ethnography of ethos which adapts Riessman's (2008) identifying features applied to this research field.

Table 3.3 Visual Ethnography of Ethos

Feature	Data
Context	Photographs of my daily walk through the school to the room where I offered counselling. The Rainbow Room. Children's "special place" which evoked their connection with the school - the Quad.
Composition of the image in terms of how it is produced, who and when it was 'composed' or 'found.'	'Composed' Posters of the school's ASCENT images and Emotional Literacy materials composed and positioned strategically by school staff. 'Found' images of the School Hall, Quad and Rainbow Room reflecting natural settings.
Reflexive 'gaze' or position, views and interpretations, in relation to the visual images.	Censored all images of children and creative pieces from counselling with children, due to data protection and confidentiality concerns. Children also censored what they would show me. Not the football pitch "cause you would get run over there and hit in the head;" "not the toilets, especially the cagey bit" (Field Notes, July 2016).
Tensions between public and private spaces.	Photographs of public spaces, but no staff room, classrooms or playgrounds or any other places where staff and children gather regularly and collectively. Choice of the reception play area from when children started school as infants, although no longer officially allowed to visit this space - private memories from a public space.
The representation of space and time.	Many images in quick succession, reflecting the speed at which I normally walk to the room where I work.
Aesthetic features.	Images of colour and metaphor, primarily through the ASCENT posters.
Enhanced textual commentary to develop reflexivity.	Reflections using the metaphor of the "Flaneur" (Delamont, 2014), to explore discomfort and anxiety and tension between role of outsider and insider; regret re censoring happy images of children.

My different relationship with these different features of visual images was considered in the analysis of data. This photography raised many issues for me as a

participant observer caught in the tension between being an outsider and an insider, the differences between public and private spaces and restrictions and boundaries imposed by the setting. It also raised issues about how I related to the rest of the school and my perceptions of children. This method was also very influential in my choice to analyse data and to present data as a narrative within a specific space - that of the counselling room called the 'Rainbow Room'.

3.6.2 Interviews

I carried out interviews with two children involved in the Ambassador project; the teacher in charge of the Ambassador project; the two ELSAs; the Assistant Head teacher and my two counselling supervisors (see Sampling, section 3.5).

Interviews have been commended as "one of the best ways to enter into the other person's perspective" (Patton, 2002, p.341) and develop "thick descriptions of a given social world analyzed for cultural patterns and themes" (Warren, 2002, p.85). In this respect, interviews not only gathered the interviewees' inner thoughts and feelings but also offered insights into the ethos behind the culture in which we found ourselves.

Ritchie *et al.,* (2013) identifies key feature of in-depth interviews as:

- combining structure with flexibility;
- being interactive;
- getting below the surface;
- generative of new ideas;
- capturing the richness of language.

These features allowed for issues emerging to be explored in some detail and for participants to shape the interview process. The extent to which the questions were adhered to varied as the research progressed and allowed for structure and flexibility. In the early stages, I used semi-structured interviews with pointed questions to elicit specific information from the teacher and children acting as Ambassadors and I had a very specific interview schedule (See Appendix 1). This allowed me to focus on key

emerging areas but using my listening skills as a counsellor, also to develop lines of research for further depth, to get below the surface, discovering meanings that were transformative for us both. New questions were added, or reworded, according to how questions had been received. I sought advice from the first child interviewee about his view of the questions and altered them accordingly. This reflected the interactive nature of the interviews. Questions for each of the colleagues were different as new ideas were constantly being generated, and questions came to cover a new range of foci to accommodate emerging themes (See Appendix 3). Audio recording the interviews and the process of transcription by hand allowed for the richness of language to be explored. This was a lengthy process but allowed me to reflect on a wide variety of issues in the way data was presented. Interviews captured the spoken but also the non-verbal responses and nuances of emotions. I noted pauses, laughter, changes in tone and indeed, sometimes, noted when I had to correct my own mistaken transcription which was also of interest.

I carried out a themed interview with the two ELSAs together. As they are practitioners who are paired with each other, I wanted to try and capture something of their team working. Everyone else was interviewed on their own.

The interviews lasted between thirty minutes to an hour and a half. Children's concentration was slightly shorter and their responses to questions were very focused and concise which resulted in shorter interview times. The interview between the Assistant Head-teacher and myself lasted longer than any other. Also, however, because perhaps I was anxious to establish some equality between our roles, this interview was conducted in my mind as a dialogue between myself as a leader of the school counselling service and the Assistant Head-teacher as a leader of the school ethos. It was also conducted near the end of the data collection phase of the research so I had more questions to explore which had already arisen from the field and this was one of the interviews where structure and flexibility was very noticeable.

Both supervisors were interviewed in our normal meeting place which is outside of the school. Other interviews mostly took place in the Rainbow Room where

counselling took place. This was a deliberate choice to capture the counselling and school nurture ethos in its natural environment.

The interviews also allowed me to develop my collaborative role as a researcher, but also to retain my identity as the school counsellor. A feature of ethnographic interviewing is that the researcher has already established strong rapport with interviewees over a period of time (Ritchie *et al.*, 2013). I had a strong rapport with most of the participants, though not all. Inevitably this raises questions of motivations and insider bias in the interviews, as it was quite possible that responses were intended to please me or give me the information I wanted. I chose participants who were sympathetic to the counselling service in the school and so I am open to the criticism that I created a specific community of participants to study (Marcus and Fischer, 1999). Nevertheless, I was conscious throughout the research of co-constructing meanings of what ethos might mean to a group of people who seemed particularly open to discussing this feature. I have tried to be reflexive about my involvement in the research community and how this led to meanings being co-constructed between myself and others.

3.6.3 Creative Focus Groups

The choice of conducting a series of focus groups was to provide a vehicle for children to come together and share and compare their thoughts and feelings about the ethos of the school and the counselling service. Ritchie *et al*. (2013) recommend focus groups for topics that are slightly abstract, arguably like ethos, that can be clarified through group discussion. Finch *et al*. (2014) emphasize the nature of group interaction in refining ideas, and the benefits of focus groups taking place in a more naturalistic environment.

A key feature of successful focus groups is that the members are homogenous (Finch *et al*., 2014) and in this case, they were all children who were friends. I reinforced this homogeneity by the particular format of the focus group, using their interest in computer games, a format which was produced as a result of consultation with children. Children took part in a creative exercise, whereby they were asked to imagine

how fictional characters, drawn from the popular computer Minecraft game, would feel if they came to the school, and encountered a school counsellor (See Appendix 2). For those children who might have been unfamiliar with computer characters, an alternative 'alien' figure was provided. I used worksheets with pictures of these creatures to frame the questions and to allow for more open and fluid development of the issues which arose. Eames, Shippen and Sharp (2016), using an approach called Collective Narrative Practice propose building upon people's connections with everyday lived experience as the starting point for conversations with the aim of helping them to tell stories. The use of the Minecraft computer characters offered a connection with children's everyday life to facilitate the storying process about their school experiences.

The Mosaic Approach (Clark and Moss, 2005; Clark, 2005; Clark *et al.,* 2005) proposes the use of creativity in research which allows children to be at the centre of expressing their views. Others have recommended having children engaged in doing something during the interviews as a way to encourage participation and recognize competency (Cappello, 2005; Lomax, 2012) and to enable them to make visible their process through their creative artefacts (Mercieca and Mercieca, 2018). Children were given colouring pens, worksheets and play doh to "create" or story their responses if they so wished. As children themselves were often talking or engaging in some way at the same time, the focus group allowed for more interaction than the individual interviews. In the way the Creative Focus Groups were carried out, I was also trying to be truer to the Rogerian approach to relational values, to be facilitative of their views. This is easier to achieve when children are relaxed.

Mercieca and Mercieca (2018), considering how to help children make meaning of their lives, identifies the importance of giving them the opportunity to explore their perception of the world and situate themselves within multiple contexts. In these focus groups, I used counselling skills to elicit longer, exploratory answers often encouraging participants to follow stories that took them out of the current interview situation into ethnographic places of imagination (Riessman, 2008, p.23), as well as different contexts like the classroom and playground. This enabled me to receive a

wide perspective on how the ethos of the counselling service and the school might aspirationally relate to each other, as well as more pragmatically on a day to day basis.

The Focus Groups were audio taped to capture naturally occurring conversations. Due to the audio taping, I had to choose a relatively quiet space and although I would have liked a recreational area, I was given an office which, nevertheless, had the advantage of being free from interruptions and not a classroom.

Each focus group lasted approximately 30 minutes including debriefing. Children were on lunch break and sometimes in high spirits. I was supported by one other staff member in all of the focus groups - the Family Support Worker (FSW) or the Assistant Head-teacher. This was a mixed blessing. I think their presence may have constrained some children. The Assistant Head-teacher herself drew my attention to this, as she had been involved with one of the children in another capacity. It was interesting that the group with this child refused to give permission for the session to be taped. I was also taken aback when the FSW wanted to ask the children questions, arising from her own interests in what they were saying. This made me more aware of how different my role was in the school from most of the other staff, offering non-directive counselling and trying to protect children's autonomy in deciding what to share. However, feedback from the staff was that they were surprised at how much children spoke and how interesting what they said was, so their impression was not of children being constrained at all. Had more time been allowed, it may have been interesting to have followed up the focus group with another interview with the adults, but this would have compromised the ethical arrangement made with children.

I also noted how children behaved in each of the sessions: from active engagement to withholding consent to be taped; to constantly interrupting; to silence. In listening to the tapes, it is possible to chart moments when children take charge of the sessions and I was pleased with this as it addressed some of the concerns identified about ensuring children in research were collaborative partners (Christensen, 2004). The process appeared to uphold the participatory and competency models recommended by others who have also used creative research methods with children (Lomax, 2012; Clark, 2005; Cappello, 2005).

Using the Minecraft creatures raised a wealth of material I had not anticipated. By attending to the subjective perspectives of children, attention had been drawn to the world of cyberspace for example, and other data such as loneliness emerged, which pointed to what Delamont (2014, p.177) would call "secret knowledge" of unspoken and unconscious material which was affecting ethos. It also contextualized the findings within the influences coming from the Zeitgeist, identified in the literature review, in relation to mental health and diversity of communication through technology.

3.7 Ethics

The questions of ethics in ethnography are well documented (Atkinson, 2014; Delamont, 2014; O'Reilly, 2012; Smythe and Murray, 2000; Suzuki *et al.,* 2005). Reasons for this relate to the nature of qualitative research in general but more specifically to the iterative and evolving nature of ethnography. For an approach whose greatest strength is arguably its propensity to discover, or uncover the unexpected, it is precisely this focus on the unexpected which also makes ethics a difficult issue in ethnography. It is difficult to anticipate what will arise in the research field and consequently ethnographic inquiry raises ongoing issues of "situated dilemmas" (O'Reilly, 2012), which are usually unforeseen and which required that I constantly considered certain ethical challenges in more detail. For this reason, I had to take a transparent and sensitive approach to ethics, trying to remain open to changes in the field, adapting and revisiting ethics as an ongoing part of the work, realising that no one approach would be sufficient. This also resulted in ongoing ethical applications for different research tasks as they emerged.

There were various challenges that were constantly brought to my attention working in a school and working with children. Some were presented to me from the University Ethics Committees, others from school staff and at times from the children. In many ways this was a good check for me, as years of working in the school counselling context had perhaps made me complacent about potential difficulties. Russell (2013, p. 47) attests that "handling the unpredictable and managing the emergence of sensitive issues" is a key part of working with young people in research, as indeed it is in counselling.

Using narrative analysis also added more complexity as participants' views were presented from a perspective which is based on an interpretive narrative with selected data rather than factual reporting of the interviews and focus groups in total.

Ethics in school counselling practice is also complex (Daniels and Jenkins, 2010) and I anticipated that this complexity would be reflected in the research. Ethics in this research also had to consider the duality of education and counselling (BERA, 2018; BACP, 2018, 2019).

Stutchbury and Fox (2009) present a comprehensive methodological tool for ethical analysis in education which covers areas of doing the best for all participants, attending to ecological factors which they define as social, political and cultural factors, considering consequences of research actions and maintaining collaborative and respectful relationships. This was useful in that it reflected the importance of the Zeitgeist and Rogerian way of working. The work of these practitioners was useful in reminding me that ethics is, like ethnography, an area of many layers and shares similar principles to that of the counselling ethical framework (BACP, 2018). However, in presenting a formulaic tool, the tension between education and counselling is perhaps uncomfortable. What counselling ethics stress is the issue of responsibility that falls to the researcher and which results in uncomfortable dilemmas which can only ever be guided, not solved, by any specific framework:

> *"`..... rather than an unquestioning adherence to a set of ethical prescriptions ....being ethical not only involves wrestling with the issues in a systematic and considered way but also taking personal ownership of the responsibility for acting ethically."*
>
> *(Bond 2000, cited in West, 2002, p. 243)*

Suzuki *et al.* (2005) offers a more comprehensive list of dilemmas as guidance to present the multi-facetted issues I had to address. These are presented in Figure 3.2 and further exemplified with examples from the field.

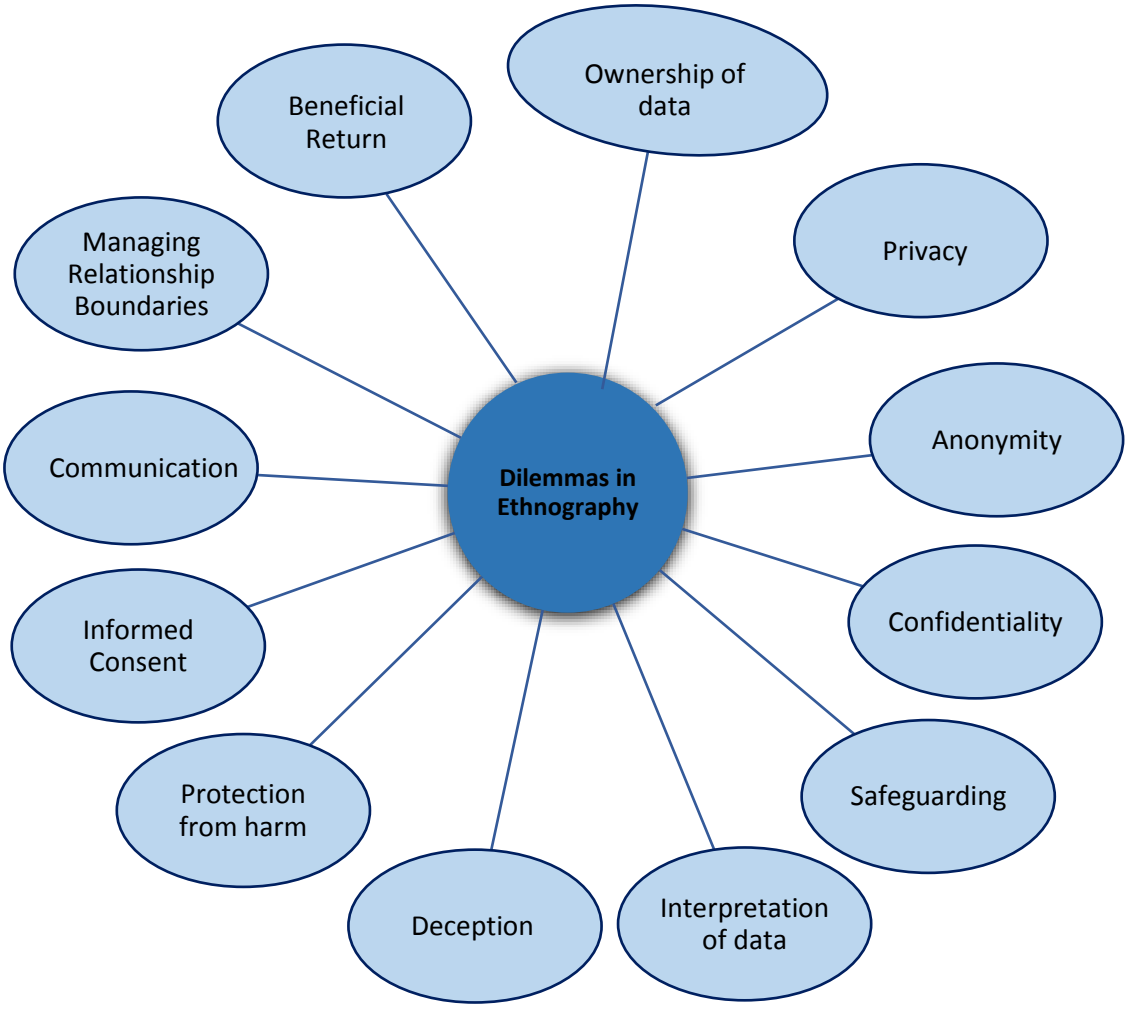


Figure 3.2 Dilemmas in ethnography

3.7.1 Privacy, Anonymity and Confidentiality

Research participants have a right to privacy which is upheld by confidentiality and anonymity. The UN Convention, Article 16 (1989), for example, gives children and their families the right to privacy and how this privacy can be upheld is a thorny issue in research for public dissemination. The child-client presented in the Play was created and composite to ensure no single child had their privacy from counselling or the research interviews and focus groups compromised. This overcame the dilemma of including an example of my counselling work as part of the ethos of the service, but not from the perspective of an individual client. Instead, I took the transcriptions from

the children and selected material to make a fictitious client and placed her within a dramatised counselling session.

I also considered confidentiality as a way to maintain trust in that which was shared with me, by not intending to publish anything which would knowingly affect participants' privacy and lead to unwanted intrusions that could leave them in an exploited position. To that extent, I offered anonymity by ensuring participants were unnamed, unknown and unidentified outside the field. Audio taping was chosen over video recording as more sensitive to the context and anonymizing of appearance.

However, ethnography contains many identifying markers (McLeod, 2011). Delamont, (2014, p.187) makes the point that in producing research texts which place flavours of authenticity and lived experience at their heart - what Smythe and Murray (2000, p.311, p.317) describe as "multiplicity of narrative meaning" rather than "data sources"- then whatever the disclaimers and tools used to protect and disguise, there is an ongoing risk that participants can be identifiable and identified. Scheper-Hughes (2000, p.127) goes further arguing that "the practice of anonymising fools no one and makes rogues of us all." I therefore felt it was important to be open about potential recognition in the research and to caution participants about this. Subsequently, at the end of every interview, I specifically asked if there was anything that could be written about the session that would offend or impact on those being interviewed, either personally or professionally if they were recognised. This inevitably led to a consideration of safeguarding.

3.7.2 Safeguarding

The safeguarding of adults was considered with an ongoing offer to withdraw any material participants found contentious or compromising. However, working with children added more complexity to this issue.

The anonymization of children was an overarching ethical issue in the visual ethnography which deliberately omitted any images of children in deference to the issue of Child Protection and Safeguarding Policies. It is perhaps worth noting this research takes place at a time when there is considerable media focus on the abuse of

children including that of a child practitioner uploading visual images of children onto an outlawed website (The Guardian, 2015). I deliberately used a digital camera rather than a phone to take photographs because of my wish to have my activities open and not misinterpreted within the primary school context. To further underline this issue, I deliberately positioned the camera to avoid any photographs of children of which there were many. However, this did omit many joyful images of children. In this respect, visual imagery captured something not only of conscious ethical practice but also of the unconscious tension in ethos which relates to how children and childhood are perceived. Oh's (2012) concerns of not disempowering children in research by presenting children through a protection discourse were compromised here.

3.7.3 Interpretation of Data

The decision to use narrative analysis to interpret the data was, in part, an ethical one. Using the views of research participants from their practitioner, professional roles in the research always had the potential to compromise anonymity. However, narratives allowed a certain level of protection from identification in that they were created using composite data material – each character spoke lines which were a mixture of their own words, but also words that were drawn and enhanced from different participants. For the child-client in the narrative, a fictitious character was created to represent the many voices of children who had contributed data, so that no one child could be identified or have data attributed to them.

Even so, Smythe and Murray (2000) describe numerous examples of participants being offended by research produced in narrative form, even when researchers had taken every step to ensure no harm was done to individuals or communities. Disseminated research can be read and interpreted in many ways. In order to mitigate against this, I produced transcriptions for participants, allowing the right to withdraw and used exploratory debriefs where I specifically highlighted potential areas of discomfort. I also explained the nature of narrative and that they would appear as participants in the research.

3.7.4 Avoiding Deception

I remained open and transparent about the research throughout. People were informed that I would be actively taking field notes and making reflections over a period of time. Not to have done this would have felt like deception on my part as a researcher.

3.7.5 Informed Consent and Communication

Involving children has to take account of a range of legal policy documents relating to understanding and consent as well as practical difficulties like accessing consent (Daniels and Jenkins, 2010).

Atkinson (2014) claims that within ethnographic studies, there are limitations as to how meaningful informed consent may be. This is because it is difficult for participants to know exactly what they are consenting to within the emergent design of ethnography. I did not entirely know in advance what shape or form the research interviews and subsequent analysis would take. Chase (1996, p. 57) points out that giving informed consent cannot fully consider the "dynamic processes of interpretation and authorship" that takes place in interviews - especially where I am so closely "entangled" with the participants, working alongside them in the same community.

In keeping with practices from other ethnographic research, (Atkinson, 2014; Smythe and Murray, 2000), I made consent agreements that were not one-off, but agreements that were staggered in a way that allowed participants to consider questions they wanted to ask about the research over time, as well as allowing any potential dilemmas to be identified and explored. As this research used a range of perspectives, there was a range of activities, each requiring a revisiting of consent which was multi-dimensional (Russell, 2013). Even when the Head-teacher gave consent, acting in loco parentis and as the gatekeeper of the school, this was not considered sufficient for each individual research activity.

Gaining permissions was a lengthy and sometimes fraught experience. Due to the context and age of children, consent had to be explained and understood by the child,

but also to take account of the consent of parents which took precedence over that of the child. Consent Forms had to be adapted for different parties. Specially created versions and sensitive delivery were considered for children. Russell (2007) stresses the importance of taking time to understand the views of children so as not to distort the research. The collaborative approach to working with young participants appeared to help mitigate this tendency and indeed supported the research work. Children were consulted about the language in interview questions and how best to explain confidentiality to their peers. As well as space on the worksheets for children to give permission during the Creative Focus Groups, children had the activity verbally explained to them. I did not take the initial consent or the debriefing as it was felt I could compromise their wish to refuse, through wanting to please me. Teachers had to take responsibility for sending home letters requesting parental permission as well as approaching children to ask if they would be willing to be interviewed. This was an ethical decision that allowed children and their parents to withdraw without feeling coerced - but I often felt guilty adding more paperwork to the teacher's day. I also listened to children when they appeared uncomfortable about sharing information, noting when this may take a non-verbal as well as verbal reservation. When children specifically asked that information was not included or withheld consent, this was accepted without question. On two occasions children withdrew data they had shared.

3.7.6 Protection from Harm

To address protection from harm, I chose to focus on context rather than individual therapy with children in this research, so from the very outset, I was wary of the responsibility I carried as a counsellor. Although I involved children, they were not asked to talk about their own individual problems. However, I had one client who was very keen to participate in the research and it would have felt oppressive to exclude her. This was difficult as I was anxious she would confuse my research with my role as her counsellor. We discussed this at length beforehand and she was given time to consider the consequences of her choice to take part or not. In the group session, I was impressed at how she carefully negotiated her position not to share any private

material from herself, her family or our counselling work, even though she was only nine years old.

To further protect children from harm, I worked with small numbers of participants in order to monitor if any children were distressed by any questions or activities. I also enlisted the support of the Family Support Worker (FSW) and my manager also volunteered, so that children could be supported if this happened. They were given guidance on how to do this and I also ensured a quiet space was also available for extra support to be given were it needed.

My impression was that children found all activities fun and there was no sign of children being upset. As a counsellor, I was alert to this possibility throughout. However, the Assistant Head-teacher of the school, my manager, also requested that staff were in attendance in case anything was said that could bring the school into disrepute.

3.7.7 Managing Relationship Boundaries

Smythe and Murray (2000) give no less than ten examples of conflicts of boundaries when the practitioner in a community is also the researcher. I took time to explore how my position as a researcher may have altered or provided dilemmas for my colleagues prior to conducting the interviews and after, during the debriefing, and then, upon return of the transcriptions.

Initially, it seemed of prime importance that my role as researcher was understood separate from my role as counsellor. As a counsellor, it was anticipated that I would be able to monitor any discomfort in the interviews and address any tension and uncertainty in participants. However, there was also the issue of role confusion, for example, children could have seen this as an opportunity to share feelings they would naturally share with me in counselling, so it was important to remind them of my researcher role during this period. I took many steps to do this, e.g. attending school on different days, constantly discussing and highlighting the nature of my role as a researcher, making plans not to recruit children I knew from counselling. I named the Creative Focus Groups, The Ethos Project, so that children would find it easier to see

it as something different from the counselling and ensured that gathering data from children in the focus groups took place in a different place from the counselling room. Proforma and procedures are constantly needed to clarify this potential confusion.

I had intended to keep very clear distinctions between my different roles but in practice this became ever more difficult. It was difficult to explain to a distressed child that this was not the day she could speak to you as a counsellor and there were times when I had to give up research time to return to my counselling duties. When a client from counselling wanted to take part in the research, we negotiated our boundaries so that this could happen. Such was the nature of the situated dilemmas (O'Reilly, 2009).

3.7.8 Beneficial Return and Ownership of data

It was agreed that participants would be given a reasonable time to withdraw any data before it became part of the research. As an employee of the school, permission to carry out the research was based on the shared belief that this research would benefit the school in terms of improving my own knowledge as the school's counsellor and contributing to future developments in the school.

3.8 Data Analysis: Narrative Analysis

Ritchie *et al.* (2013) describe the process of data analysis as managing the data through a process of familiarisation, constantly revisiting the data, then labelling, sorting or selecting, and finally linking data into categories or themes. In my approach to narrative analysis, this process is taken one step further to interpret and create narrative from the emerging themes (Polkinghorne, 2004). Data analysis is a step process which involves time and thought in collating, organizing and transforming the data into findings that reflect the data gathering process, considerations on what data might mean and enable new understandings to emerge. Schutz, cited in Eberle (2014) describes this as a dance which moves between the literal data, the researcher's interest and the researcher's interpretation. This dance is an iterative process that takes place throughout the research in ethnography. I constantly noted down data as field notes, often as narratives of events, conversations and feelings, and then applied

my own reflexivity to make meaning of the data for me to decide on the trajectory of the research journey. In the final part of the dance, I interpreted that data and made decisions to create a body of knowledge about how the ethos of the counselling service relates to the ethos of its host school.

McLeod (2011, p.106) highlights a key problem in the writing of ethnography which he describes as "dense, voluminous and complex" and needing to be "condensed into an accessible and readable form." Certainly, the amount of rich data from the field influenced my choice of narrative analysis and presentation. In choosing this approach, I have been mindful of trying to capture a great deal of material - my attention and reflexivity in the field, aspects of ethos I have noticed, heard or inferred, the co-creation of data with other participants and the creativity of Rogers, - as well as selecting data relating to the nature of the shared spirit and leadership of ethos and the influence of the Zeitgeist, identified from the literature review.

Figure 3.3 provides an overview of the issues I considered in making the choice to use narratives.

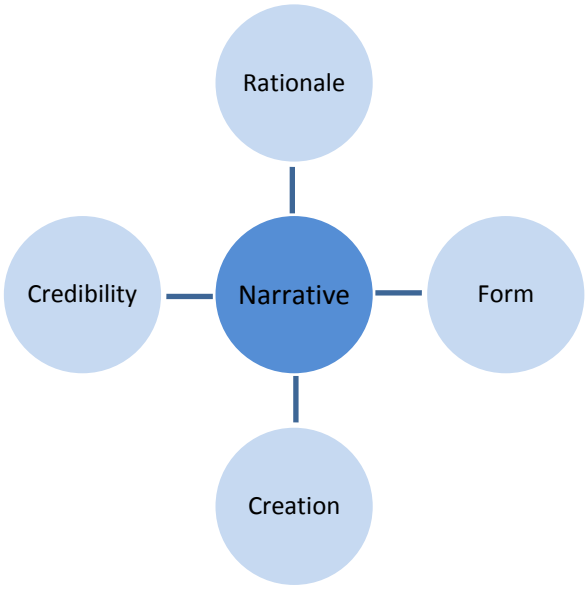


Figure 3.3 Choosing Narrative Analysis

3.8.1 Rationale for Narratives

Plummer's (2013, p. 412) proposal that we might want to "consider the arts in the same degree as the physical sciences" in research, with its propensity for creativity, subjectivity and individual interpretations reflected my ontology and approach to methodology. Rogers (1983, p. 102) advocated creativity and the imagination in all forms of learning referencing all forms of knowledge as being "the legacy of the creative imagination". Rogers was elected a Fellow of the American Academy of Arts and Science in 1961, an organisation dedicated to working across disciplines and advancing the common good through not just science but also the Arts. This focus led me to consider creative ways of presenting data from the field, and ultimately, my choice of narrative form and presentation.

Narrative allows for multiple layers of meaning to emerge and is therefore well suited to a multi-facetted concept like ethos. From the earliest inception of ethnography, ethnographers were interested in narratives, both in what data was collected and in the narrative voice of the researcher (Malinowski, 1922) and narrative concepts and methods have increasingly informed ethnographic research (Riessman, 2008; Denzin and Lincoln, 2013). In this research, however, narrative is also being chosen because of its capacity to reflect my relationship with participants, to consider the position of school counselling at a particular moment in time and to develop understanding of my professional identity.

Narrative in an ethnographic study offers the capacity to include embodied experiences in the field, both in relation to the researcher and other participants in the field, but also contextualises the research within a given time and place which allows for ongoing consideration and new meaning from those who revisit the narrative (McLeod, 2011). Narratives are both reflexive and relational. Etherington (2001) calls any communicating of reflexivity "voice" and suggests that the use of the "I" word in research is about ownership and agency in reflexivity which is really about the narrating of narratives of and about research. Angus and McLeod (2004) considers that narratives are relational in how they connect the counsellor researcher to others in the field, contextualized, and also indicative of the researcher's personal qualities,

values and beliefs (McLeod's quote of "*the good life*" below is reminiscent of Aristotle's "noble intent") - all of which I have earlier associated with my definition of ethos:

> *"Narrative and voice are important constructs for those who engage in localizing therapeutics because they provide a means of identifying the threads of meaning that link the individual person with the other people in his or her life, the physical environment in which he or she lives, and the set of virtues or sense of the "good life" that guides his or her actions."*
>
> (Angus and McLeod, 2004, p.353)

Riessman (2008, p.11) privileges the capacity of narratives to focus on "particular actors, in particular social places, at particular social times". She further highlights the importance of context, cultures and multiple voices and perspectives which co-create narratives and identities. If "culture speaks through a story" (Mitchell and Egudo, 2003, p.2), then the narrative can capture those key elements of the Zeigeist which influence ethos. Suzuki *et al.* (2005) also claim that ethnography naturally leads to the creation of narratives that are embedded in multiple historical, economic and social contexts. In turning participant experiences into text, narratives present the process of cultural nuances (Nash and McCurdy, 1989), which is especially useful for the focus on Zeitgeist identified as part of ethos in this research. A narrative approach to the data addresses both my participant observation and reflexivity, but also attempts to capture the way the "shared spirit of ethos" has informed the spirit of the research at this point in the history of school counselling in education. This may be of interest to school counsellors in the future who can revisit this narrative within its time.

It has also been suggested that narratives have a key role to play in developing the identity of the practitioner (Du Preez, 2008; Mitchell and Egudo, 2003; Etherington, 2001). Crocket *et al.* (2009) considering the narratives of counselling supervisees to help construct her own identity as a counselling supervisor, suggests that narratives may be a catalyst to a broader thinking process which can help develop the identity of emerging practitioners. This seemed an important focus to consider in relation to who were emerging as leaders of ethos and how they might construct their identities, as

well as having relevance for my counselling identity. In Chapter Two, the literature review also considered that the configuration of knowledge and expertise, as well as the identity of the school counsellor in the professional landscape of those helping young people, had been complex. The narrative of myself as a school counsellor might contribute to developing understanding in this respect.

Narratives in postmodern ethnography, however, not only offer multiple layers of meaning, but they present the messy field of the research field where there is no single truth or answer (Polkinghorne, 2004; Riessman, 2008). This sits within my ontological view of the uniqueness of experience and knowledge from this particular ethnography. However, this feature of narrative analysis is often seen as being primarily disruptive of a research field (Clayton, 2010, 2013), in that it questions any taken for granted assumptions and challenges accepted views; in this way, narrative also offers a challenge to some of the more controversial and dominant discourses identified in Chapter Two – that of mental health and evidence-based outcomes. Adichie (2009) also claims this as an ethical approach as she considers single dominant narrative meanings as severely limiting and prejudicial to people's embodied experiences of complex lives. Multi-layered narratives create the unique and this can challenge many dominant discourses with a view to bringing about change. This perspective also fits well with a view of ethos as a platform for struggle (Kurki and Brunila, 2014), also identified in Chapter Two. Clough (2002) considers narratives in education as a way to produce different knowledge, but also to produce knowledge differently, emphasising not only disruption of a field but the capacity of narratives to bring about change in the researcher as they re-create their knowledge of the field in a narrative form.

3.8.2 The Narrative Form

The narrative in research uses specific storytelling traditions to reflect a series of meaningful units that create a story from the richness in the field of research (Moen, 2006). The narrative researcher uses deep reflection and immersion, to consider and order data to create inspiration for narrative. The researcher then uses sequencing and narrative traditions, such as genre, plot and characterisation to create engaging

narrative presentation (Riessman, 2008; Andrews *et al.*, 2008; Richardson, 2000; Ellis and Bochner, 2000, 2002, 2006, 2016).

However, there are many debates and controversies around the narrative form used to present data. Thomas (2010) traces tensions between the more traditional, objective analysis of data to create a narrative giving a descriptive and factual account of the field, and more postmodern approaches which focus on the story form itself as an evocative representation of the field, offering feelings, ambiguities and complexities. Denzin and Lincoln (2013) and Richardson (2000), contextualise narratives within postmodern ethnography as experimental, creative and often literary. This inevitably raises choices as to how the narrative is written – whether adopting a scientific or literary approach and this has further implications for narrator voice and positioning - the extent to which the narrator retains some objectivity, or embraces the subjectivity of a reflexive story-teller inextricably entangled in their own narrative. In attempting to combine these two approaches, Heikkinen *et al.* (2000, 2007) highlight the sophisticated, ambiguous and shifting form of narratives in research as lines between fact and fiction, where the real and imagined easily become blurred. Richardson (2000), also makes a useful distinction between writing narratives using specific research data which comes from the field and writing fictional narratives which may be an imaginative interpretation of the field.

In negotiating my own narrative voice and position, I was mindful of these different debates. I have already described where early attempts to gather data using specific domains or foci (Atkinson, 2014) were abandoned when I visited a coffee morning as a researcher and was pulled into giving a talk about my work. School is a messy environment where, for me, it was difficult to retain objectivity and therefore more traditional narrative objective analysis. The autoethnography I had created also explored my narrative voice and positioning with attention to reflexivity.

Initially, perhaps caught between the tension of a counsellor and practitioner, I experimented with a fairy tale genre (see Appendix 7) as particularly relevant for presenting the data in a form respectful of and accessible to children, blurring the lines between fact and fiction as Heikkinen *et al.* (2000, 2007) suggests. Richardson (2000),

like Clough (2002), draws attention to the choice of genre in writing as a way to understand knowledge differently. The fairy tale genre of allegory enabled me to uncover unconscious material related to the key positioning of vulnerable children and how I perceived myself as a counsellor positioned in relationships with them. However, even though I could not follow Atkinson's (1997, p. 378) more structured approach, I was cautioned by his view that "a storyteller is not a story analyst," and there was factual data which I did not want to lose in a fiction which was purely a creative interpretation of the data. It seemed important that I found a way to include the socially constructed context, which in postmodern thinking, is a "contested, multiple and highly unstable place" (Tamboukou, 2008, p.107), the view of ethos as a platform for struggle I had considered in the literature review. I also wanted to capture the spirit of my journey in ethnography and the range of emotions, diverse experiences and different participants I had encountered, what Richardson (2000, p. 5) cites as "evocative representations that offer multiple ways of thinking about a topic, reaching diverse audiences and nurturing the writer." In considering the narrative form ultimately chosen for this analysis, I have also been mindful that in keeping with Aristotle's definition of ethos in relation to a community, I wanted the narrative to do more than reflect experiences in the research field; I wanted it to create experiences for the people in the communities of practice who read the research to ponder and relate to their own stories (Riessman, 2008; Richardson, 2000).

Ethnodrama

Sparkes (2002) suggests a key choice for the researcher may be whether to embrace the literary genre of narrative and integrate fictional material with factual data, or whether to use narrative literary form to contextualise factual data. The latter approach has evolved into a form of narrative in research called creative non-fiction (Gutkind, 1996).

Non-fiction narrative is a form of narrative which originated in America and was supported by the Journal of Creative Non-fiction (Gutkind, 1996). Gutkind (2012, p. 6) attests that "the goal of writing non-fiction literature is to make non-fiction stories read like fiction so that your readers are as enthralled by the facts as they are by

fantasy." In this genre, literary styles and techniques are used to produce stories from the data in the research field through a selection of specific and relevant data which is accurate and non-fictional. Bold (2011) also suggests the alternative term of "representative constructions" be used rather than "non-fiction narratives" to emphasise that the narratives are based on real events and in the case of my narrative, real people and real data that can be evidenced from transcriptions, visual images and my participant observational field notes.

I finally settled on the genre of a Play, a non-fiction narrative in the form of a Play, an "ethnodrama" defined as a written script to be read by an audience, as opposed to being performed to an audience (McMahon *et al.,* 2017). Ethnodrama is considered as a form of a/r/tography, a blending of ethnography with theatrical techniques (Lea *et al.,* 2011; Boulton *et al.,* 2017; McMahon *et al*., 2017) which has been developed from Creative Analytical Practices espoused by earlier narrative researchers (Richardson, 2000).

There are numerous benefits to using ethnodrama to present data which suited my research topic. An ethnodrama provides not only a presentation of literal data from the field but a metaphoric embodiment of the data, data which has been creatively and selectively edited to be open to interpretation (Boulton *et al.,* 2017; Lea *et al.,* 2011). Lea *et al.* (2011) claims this as 'a/r/tography' – a form which captures lived experiences, relationships, spaces, but also uncovers the inconsistencies, incongruities and even unrealised potentials within research communities which are difficult to achieve in more traditional ways. In this way, ethnodrama also has the capacity to give voice to impressions and feelings that may be unspoken (Sparkes and Smith, 2014). Ethnodrama is created from deep reflexivity, a key part of my process in this research, to create, translate and exchange knowledge in a different way, to disrupt and shift received perceptions to bring about new understandings (Lea *et al*., 2011). As people read the play, the form is intended as an innovative and thought provoking way to subjectively engage an audience in creating their own meanings, to involve them in analysis and understanding and to encourage the realisation that there is no fixed, unchanging or universal meanings to be found. Hopper *et al.* (2008, p.221) praise

ethnodrama for this interactional nature, “a transformative and catalytic inner dialoguing between the audience, the participants, and the researcher.”

The ethnodramatic Play also allowed me to consider my position as a decentred story teller, somewhat precarious through my subjectivity and too entangled in the research to offer objective analysis. My position as narrator is paradoxical in that I am scarcely physically in the Play, (I have decentred myself) but of course, I have selected and created its form and am presented in the perspectives of others. This view of the self is in keeping with postmodern approaches which instead of focussing on the self, explore the connectedness and relationships of the self in relation to others who have an impact on the self (Glaveanu and Lubart, 2014; Spyrou, 2018).

Richardson (2000) specifically cites ethnographic drama as particularly useful for multifaceted and emotionally laden material. She also highlights how it allows for the blending of real data in a poetic form, reconstructs a sense of the lived experiences of the researcher within the field without any judgements and allows different perspectives to be heard. As this has been an emotional journey for me and I want to capture Rogerian conditions of being non-judgemental, and working in partnership, the Play again offers these opportunities.

A key feature of a Play is also the way time and space is presented (Riessman, 2008) and as “time” and “space” emerged as two key threads from the data, the play format seemed ideally suited to reflect this. The space of the ‘Rainbow Room’ where counselling and other nurture activities took place was an important feature of the findings as was the issue of time from many different perspectives (See Figure 3.6).

The purpose of a Play is sometimes considered as a showcase of work and this public form of communication fits with the definition of ethos considered by Aristotle. However, Denzin (2009, cited in Denzin and Lincoln, 2013, p.116) also chose the format of a Play to reply to criticisms that the exploration of new forms in postmodern ethnography would never be legitimised. Perhaps a scarcely conscious motivation for this research to arise from the literature review was the wish for school counselling to be legitimised. Perhaps I hoped to do this by the representation of school counselling

through a Play, offering a variety of perspectives from which the service could be considered.

The Play form which I chose brings participants onto a stage setting to speak as if in a Play. The setting I choose is within the actual school and is where I undertake counselling, the 'Rainbow Room'. The characters are real people and the words they speak are all real and produced verbatim from the data, but they do not necessarily speak all of their own words; lines in the Play are composite, drawn from several participants. Moreover, as I have said, for ethical reasons, the child-client is a composite character – the only fictional character, created from the variety of data from several children. This respects the confidentiality of children but also tries to capture the activity of counselling in a way that does not implicate any clients.

3.8.3 The Creation of the Narrative

I used a tested procedure and structured approach in the creation of the non-fiction narrative in this research. Although the narrative form can be very diverse, the process for creating narratives in research follows a generic path which has been used by other researchers (See Figure 3.4). This path has been influenced by Creative Arts Therapy (Payne, 1993; Wallas, 1926). This process itemizes preparation, incubation, illumination and verification as a four step process with reflexivity being part of all stages. Steps One and Two would be similar to most qualitative analysis; it is Steps Three and Four, however, that create the narrative and its analysis.

A structured overview of the generic process involved in creating and analysing a narrative (adapted from Andrews *et al. 2013;* Bignold, 2011; Ezzy, 2000a,2000b; Clayton, 2010, 2013; Crocket, 2004, 2007) is presented in Figure 3.4

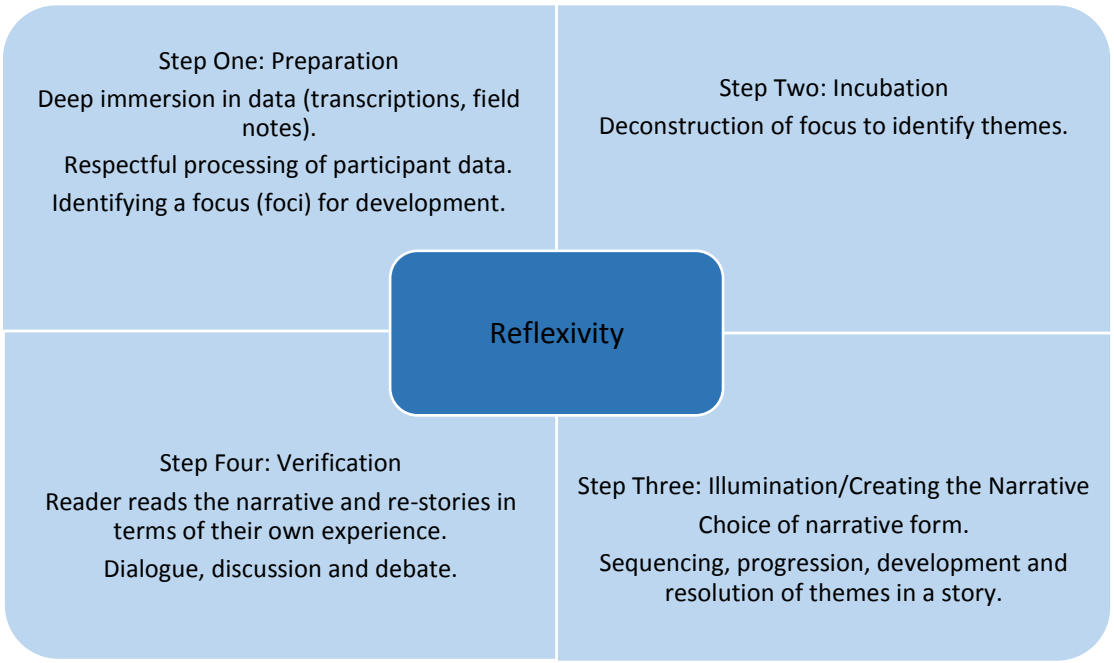


Figure 3.4 The Process of Narrative Analysis

Meekums (2008) has transposed this creative arts process onto a specific, more detailed structure for narrative creation and analysis (see Figure 3.5). She follows this four stage model of creativity to construct what she calls an "embodied narrative," which borrows from autoethnography (Ellis and Bochner, 2000, 2002, 2006, 2016) and considers the researcher's lived experience in the research field. I had used this approach for the creation of my autoethnography (Meekums, 2008) and decided to use it again in the creation of the non-fiction narrative Play. Meekums' (2008) specific step process to create and analyse a narrative is presented in Figure 3.5.

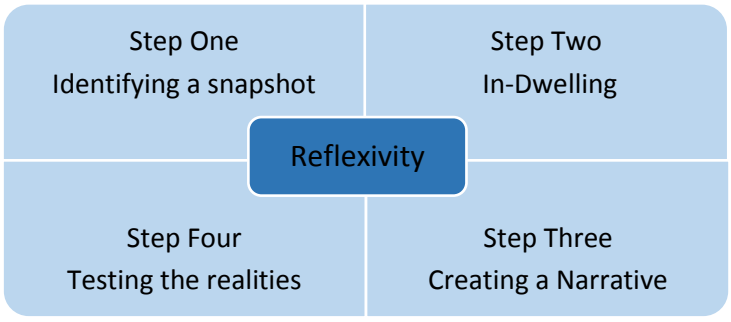


Figure 3.5 Meekums' (2008) Four Stage Process of Narrative Analysis.

Step One: Identifying a Snapshot

After deep immersion in the data, a decision had to be made about what lines of data to follow to create the narrative. Step One involved making a decision about what to choose and where to focus from the wide array of data available to create a narrative.

This is called "preparation" in the creative arts process and "identifying a snapshot" in Meekums' (2008) procedure. I spent time immersed in the data, writing and reading transcriptions, as well as considering my fieldwork notes which reflected participant observation. In keeping with Meekums' (2008) auto-ethnographic approach. I was seeking something introspective, subjective, emotional and embodying vulnerability (Bochner and Ellis, 2016) to reflect my narrative voice, but which also carried themes relevant to the research. Riessman (2008) would take issue with the word "theme" preferring that of "units" to emphasise the longer sequences of unbroken data that characterise narrative analysis. As I would follow these units of data throughout the research, I prefer the term "threads" (Ellis *et al.,* 2008; Thomas, 2010), a term also quoted by McLeod (2004, p.53) to emphasise the way threads of meaning link people to "*other people in his or her life, the physical environment in which he or she lives, and the set of virtues or sense of the "good life" that guides his or her actions"* and in so doing create our sense of narrative meaning. As I immersed myself in the data, I too noticed similar threads that different participants and different experiences shared. In this immersion, I was also seeking a snapshot that was representative of as many of these threads as possible to underpin the next step of in-dwelling where I would identify the specific threads that I would follow through the data and then stitch together to create the narrative. At this stage, it was important that I could find a snapshot, or snapshots, that would reflect at least some of the aspects of ethos I had defined in the literature review so that I could explore how the school and the school counselling service related to each other. Although absences of those aspects would have been interesting too, it perhaps says something of my Rogerian way of working, that I had faith I would find them. In the event, I was pleased to find such a single, strong statement of ethos from one of the ELSAs which embodied so many aspects of ethos and which was also reflected in an image from the visual ethnography.

I identified a snapshot (see Appendix 4 for snapshot and deconstruction of snapshot) which I found emotionally resonating, capable of offering several layers of perspective and relating to the topic of ethos. The snapshot came from both visual ethnography and the interview with the two ELSAs. In the snapshot, one of the ELSAs is speaking of a visual image of butterflies in flight, on the wall of the Rainbow Room, reflecting on her childhood. This offered insight into her personal qualities, values and beliefs as a leader of ethos. She had created the butterflies and their slogan as part of her practice as well. Another reason that I chose this snapshot was that the language she used was very Rogerian. Rogers (1961) himself had used the metaphor of a butterfly to explain self-expression and it is highly relevant for the narrative to be influenced by the key research theorist (Angus and McLeod, 2004). In this unit of dialogue, she touches on many of the threads identified from the literature review related to ethos which were also being reflected in the wider data:

- Space of the Rainbow Room
- Rogerian concepts
- Time
- Qualities of Leadership
- Mental Health Problems/Childhood difficulties
- Outcomes

The snapshot therefore offered a sufficient representation and focus on the research field for me to address consideration of the shared spirit of ethos, features of the current Zeitgeist and leadership.

Step Two: In-Dwelling

This snapshot acted as "preparation" for Step Two, "incubation," an in-dwelling in the data which would enable me to develop these threads. I took the units of data from the snapshot and tracked them across all the ethnographic data in order to create the threads I would weave into the narrative (see Figure 3.6).

These threads of Space, Rogerian Concepts, Time, Leadership, Outcomes and Mental Health were used to create a narrative from the original snapshot.

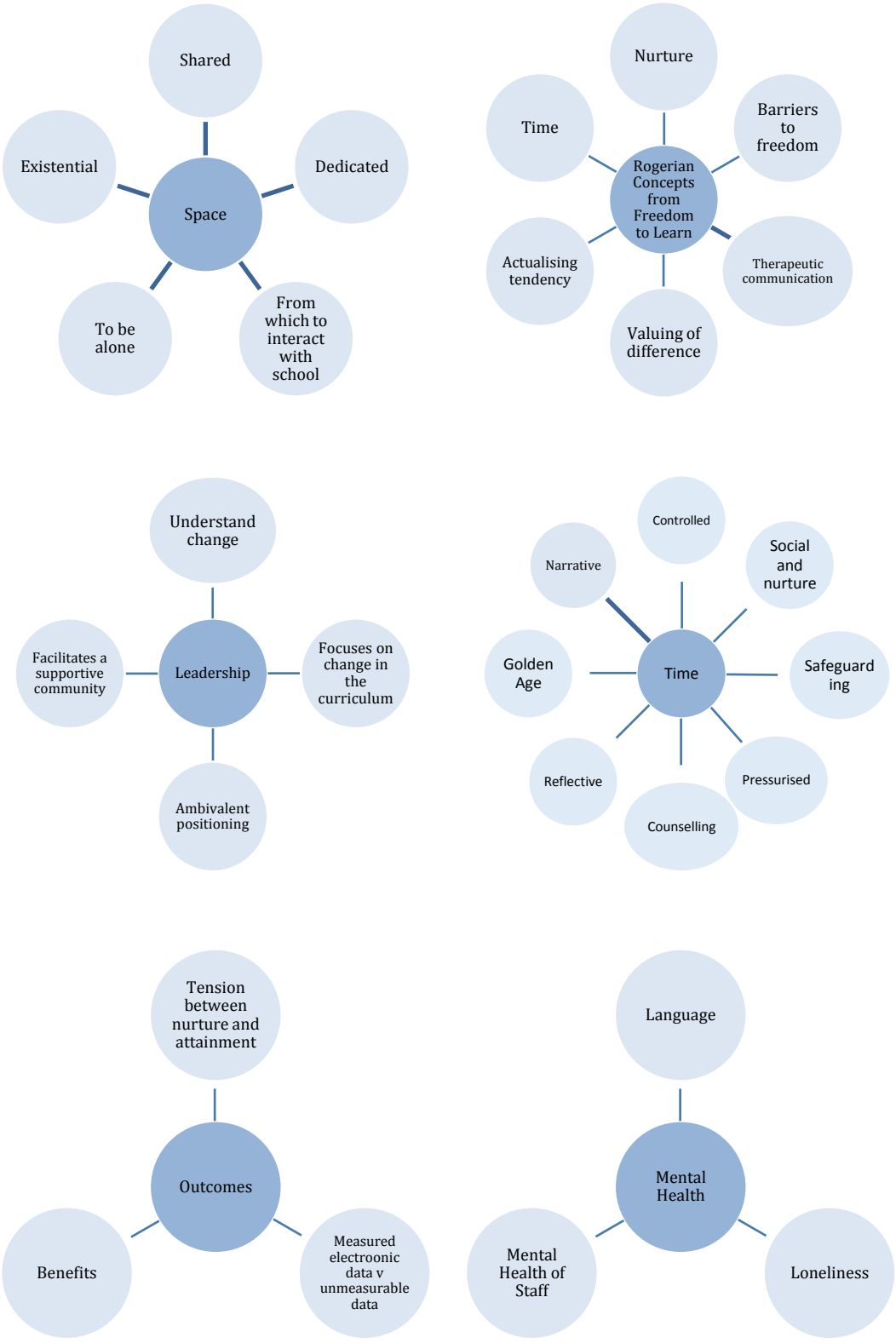


Figure 3.6 Overview of threads from transcription

(See Appendix 5 for excerpts of transcriptions which were used in narrative related to Space and Time)

Step Three: The Creation of the Narrative

I chose the non-fiction narrative of a Play to present the data. I stitched together eighty nine separate pieces of data from the ethnographic field in a play and had different participants speak this material. With the exception of the child-character, the characters in the Play are all based on participants from the research (see Table 4.1 in Chapter Four).

Step Four: Testing the Realities

In the final step, I carried out a reflective commentary on potential key issues to arise from the narrative which tests these issues against the original research question. Meekums (2008) uses this phase as a useful way to synthesise conclusions to the research. Many researchers using narrative allow the stories to show and tell (Smith and Weed, 2007) and do not use a commentary. However, Andrews *et al.* (2008) claims that there is much to be gained from revisiting reflexive accounts of our research experiences and this is what I did in the final section where I reconsidered the Play I had written and what it might mean for my research questions. This final stage allowed me to re-examine the data within the ethnodrama and to re-articulate and re-imagine how current practices might be. In a sense, like an audience member, I entered into a dialogue with myself to see what new insights might emerge. This process has been described as "provoking a becoming" rather than "identity" in the researcher, of knowing the field in a new way rather than representing the research field (Boulton et al., 2017). This sense of becoming, of self-actualising, I hoped would return me to my Rogerian practice as a counsellor with new insights.

Richardson (2000) suggests that narratives reflect the "slippery subjectivity, power interests and limitations" of the story-teller so in revisiting my own narrative and my own reflexivity from an audience perspective, I tried to look critically at what I had produced and how I had done this, in effect 'my own slippery subjectivity.' I was aware of looking for insights that I had not seen when writing the Play, how I had distributed 'power' among the participants, and where I might find limitations in my narrative. I

was seeking new learning for myself, and the school, and was wondering how the perspectives on ethos considered in Chapter Two would emerge.

Specifically, I tried to find details of how ethos was shared, understood and delivered within the school and the counselling service. I also looked for places of dissonance where there was tension in delivering the ethos and between the wider school and the counselling service. I was also alert to influences from the Zeitgeist and the impression of leadership given by the participants. In this way, I was seeking answers in the narrative to my original research question and sub-questions. Goodley and Moore (2000) argues that there may be times when it is useful to contextualize narratives within theory, and Atkinson (2014) has been highly critical of narratives which do not use some level of theoretical explanations. I therefore applied the Rogerian theory to what I experienced on reading the Play, but also revisited some of the leadership theory identified in the literature review. Riessman (2008, p.8) suggests that narratives must "remember, argue, justify, persuade, engage, entertain and mislead." I experienced all of this in my re-reading of the Play and used these tenets to help me analyse the data:

- How did I recall the incidents I had put in the Play?
- What arguments was I trying to make? Who was I trying to persuade?
- How did I justify certain pieces of data over others?
- What did I write that might be engaging and entertaining and why was this important to me?
- Where were the moments of secret knowledge (Delamont, 2014), the spaces where I might mislead, that I had hidden even from myself?

Gilbert-Walsh, (2007, p. 325) claims the narrative researcher's aim is to "promote discussion and debate, to attract interest to this research topic, rather than make any specific assumptions or draw any conclusions." Within the storied accounts, other readers can uncover description, interpretation and analysis of how I have presented the data, but in this final stage, I offer my own analysis for further scrutiny.

3.8.4 Credibility of Narratives in Research

Narratives present a challenge to traditional criteria for validity, reliability and replicability. However, Clough (2002) suggests that these criteria are inappropriate for research which presents dynamic fields and changing subjectivities; restless ethnographies do not stay still. Thus, Clough (2002), Richardson (2000) and Bold (2011) argue that narratives should be assessed against a range of different criteria which constitute a different form of reliability, validity and replicability. They suggest that these criteria might be:

- Aesthetic standards in the story form;
- Authenticity in the extent to which narratives are true to the lives presented;
- Reflexivity with the researcher's voice open for scrutiny;
- Emotional or intellectual impact on those reading the story;
- Recognizable as having something in common with others that might be produced in similar contexts.

My narrative, then, must raise issues that are authentic in how the ethos of a counselling service relates to the ethos of the school; that other professionals reading the narrative can relate it to their own experiences and create a dialogue for them to understand how their own stories might be constructed and heard. I have also followed the aesthetic pattern of a Play with a view to presenting data that has an emotional impact, but also allowing for intellectual responses to the material presented. Finally, as creator of the Play, my reflexivity is open for scrutiny to whoever may be reading and in the final stage of the research, I will take this critical stance.

In this chapter, I have considered the choices and decisions I have made in choosing a methodology for my research question. The influence of my own reflexivity and the research field have led me to ethnography as a way to gather data, and narrative as a way to present this data. These choices come to fruition in the next chapter where I present my findings in the form of a play called *The Rainbow Room Narratives*.

Chapter Four: The Rainbow Room Narratives

4.1 Introduction

The aim of this chapter is to present the findings of my research in the narrative form of an ethnodrama, a Play called *The Rainbow Room Narratives*. These findings relate to the concept of ethos as identified in the literature review and seek to address the research aim of understanding, "How does the ethos of the school counselling service relate to the ethos of its host primary school?" In order to do this, key questions have been identified which this Play seeks to explore:

- What are the shared defining features of the spirit of the school community and the counselling service that could be described as ethos?
- How does the Zeitgeist impact on the relationship between the counselling service and the school?
- Who are the people who shape and direct ethos and what are the qualities, values, beliefs and practices of these leaders?

The Play format follows the tradition of narrative research in re-storying data in a creative way (Riessman, 2008; Richardson, 2000; Ellis and Bochner, 2016; Andrews *et al.,*2008). The Play format has been chosen because it allows many of the meaningful units of data to be brought together and multiple perspectives to be presented as the characters in the Play attempt to make meaning of their experiences. Riessman (2008, p. 107) calls this a multivoiced, polyphonic approach "a dialogic or performance position" whereby "the authority over meaning is dispersed and embedded." This is a deliberate choice to present several leaders of ethos.

In keeping with the methodology described in Chapter Three, I am also using a hybrid approach to reflexivity, with features of the confessional and theoretical informing the Play and the deconstructive reflexive voice being used in the composition of the Play (Foley, 2002). In assessing the credibility of the Play for research, I am advocating the criteria from Richardson (2000), Clough (2002) and Bold (2011) also mentioned in the methodology, related to features like authenticity and audience engagement. In order

to provide further internal validity (Maxwell, 1992), I have included examples of fuller transcripts in the Appendices (See Appendices 1.2, 2.2 and 3.2).

The Play presents several voices to be heard and therefore reflects the participative nature of research in this ethnographic field. It is authentic in that the setting, voices and characters (with the exception of the child-client) are all real. The data spoken is all taken from transcriptions and participant observation recorded in field notes. Although long sections of monologue and dialogue are presented intact, in keeping with narrative analysis and presentation, they are often interspersed with smaller pieces of data from other participants or even patterns of speaking. Table 4.1 gives an overview of the sources of data that I have used in the creation of the Play. In the *Rainbow Room Narratives*, I stitch together different data from the ethnographic field and have different characters speak this material. Various participants from the research come into the room and engage in a commentary which reflects their views about ethos, by presenting data about their experiences of being in the school and their perceptions of the counselling service. Their quotes all come from the data. Their words are also expressed through their actions in the room including their interaction with various artefacts, based on data reflecting the verisimilitude of toys, which provide dramatic metaphors for the content of the play in the same way that children might use toys to express their views and feelings in therapy (Chesley *et al.,* 2008; Pernicano, 2015). The use of artefacts in this way also fits with the presentation of ethnodrama (Lea *et al*., 2011) in that it includes unspoken feelings and metaphor. This also gives a flavour of the counselling service.

Table 4.1 Data used in the Creation of the Play

Aspect of Play	Data
Scenery and Setting	Visual Ethnography
Prologue	Field Notes: Aristotle's research into Rainbows; Observation of school assemblies; School OFSTED Report; Visual Ethnography: School Hall. Transcriptions: Creative Focus Group One;

Aspect of Play	Data
	Patterns of dialogue across Creative Focus Groups. Children's Interviews.
Act One: The ELSA Dialogue	Field Notes: Observation of ELSA working practices; Visual Ethnography: The Butterflies. The Rainbow Room ELSA Posters. Transcriptions: ELSA Interviews; Creative Focus Group One.
Act Two: The Ambassador Teacher Monologue	Field Notes: Narrative entry. Transcriptions: Ambassador Teacher interview; Assistant Head-Teacher Interview; Supervisors' Interviews.
Act Three: The Counsellor Appearance	Field Notes: Narrative Entries. Visual Ethnography: The Rainbow Room before and after.
Act Four: The Child Monologue	Field Notes: Narrative entries. Transcriptions: Creative Focus Groups One, Two, Three and Four; Children's Interviews; Ambassador Teacher Interview.
Act Five: The Supervisors' Dialogue	Field Notes: Narrative entries. Transcriptions: Supervisors' Interviews.
Act Six: The Assistant Head-teacher's Monologue	Field Notes: Narrative entries. Transcriptions: Assistant Head-teacher Interview; Ambassador Teacher Interview; Supervisors' Interviews.
Act Seven: Epilogue by the Room	Autoethnography. Field Notes: Narrative Entries. Transcriptions: Children's Interviews; Assistant Head-teacher interview; Supervisors' Interviews.

The Play follows aesthetic features. In terms of the construction of the play, Aristotle's views around the aesthetics for drama suggest there are six identifying features in plays (Birch, 2018) which this non-fiction narrative play seeks to fulfil:

Table 4.2 Features of Aristotelian Drama

Features of Aristotelian Drama	Features of the Rainbow Room Narrative
Plot	Different characters enter the Rainbow Room as a way to elucidate the topic of ethos.
Character	Each character has a personality based on my researcher perception of participants. They each present their qualities, values, beliefs and practices in relationship to their leadership of ethos.
Themes	Themes are interwoven throughout the play which reflect the aspects of ethos identified in the snapshot. These are Space, Rogerian concepts, Leadership, Time, Outcomes and Children's Problems.
Dialogue	Data from the research participants' transcriptions and participant observation are used to create monologues and dialogues.
Music/ Rhythm of actors voices	Music from the surrounding rooms. Different styles of speaking, textures and patterns from participants' spoken and recorded data.
Visual Spectacle	Settings are presented with verisimilitude from the ethnographic field; this includes spaces, toys and artefacts. Photographs are also included.

As I have composed the Play, my reflexivity is open for scrutiny. The impact of the Play and how recognisable this might be to other school settings shall be discussed in the next chapter.

4.2 Setting of the Play

The Rainbow Room is a designated, protected room in the school for emotional literacy and counselling work. It is smaller than a classroom and is designed to offer a

nurturing space with a range of sensory materials, colours, posters, toys and furniture that make it appear very different from a class room.

The Rainbow Room has been identified as the space where I work as a counsellor. It is also used by the Emotional Literacy Support Assistants. From the wide range of data available, I chose a quote about the room from the transcribed interview with the ELSAs as the snapshot from which to develop the in dwelling in subsequent data (See Appendix 4). One of the ELSAs was speaking of this room and how she had tried to create a nurturing space by decorating it with butterflies (see Photograph 4. 1). I share this therapeutic space for children with the two ELSAs which we each use on different days, in different ways. I also add to the Room with toys specifically selected for counselling (See Photographs 4.5 and 4.6).

There were various other reasons, however, why this Play was presented as being contextualised within the Rainbow Room. When I spent time "in-dwelling" in the data, I became aware that the room held several elements that were symbolic of ethos, such as practices and views of the room that reflected humanistic values and holistic education. The focus on the shared space of the Rainbow Room also identified a shared connection between the ELSA practitioners and myself, but also how the ethos was communicated, not only between myself and the ELSAs, but also the children, other participants too and the school overall. The room embodies something of the school's nurture curriculum, a nurturing space which is part of the ethos, and leaders' commitment to it. This focus on the Room was also identified from the data in that children spoke of the room rather than the people they met there. Places and spaces are often a feature of understanding and evoking educational ethnography and are an important part of the identity of the people using them (Delamont, 2014). Delamont (2014) also attests that a key feature of spaces in educational ethnography is related to how people draw their boundaries - what ideas, values, behaviours are kept in and what are put out. Hence, I chose to contextualize the data within the room as a possible microcosm of the shared spirit of ethos and reflective of the personal qualities, values, beliefs and practices of leadership of ethos within the school. Perhaps my decision to focus here was also influenced by Delamont's child-like

description (2014, p.30) of the potential for places and spaces in ethnography to take the reader on a "magic carpet ride." This relates to my experiences of counselling children within the Room.

4.3 The Cast

The cast of the Play are characters, who, with the exception of the child, are based on the participants of the research. The ELSAs and Supervisors are presented in dialogue. All other actors give a soliloquy and when they appear to address another person, they are speaking to the Room. The Room speaks at the end of the play. The ELSAs do indeed work together so I wanted to capture something of their relationship in their joint appearance. The Supervisors however have never met, nor would they ever attend the school, so this bringing together is an example of my wistful reflexivity which is open to question and scrutiny. The child-client is presented on her own in order to emphasise the autonomous nature of Rogerian person-centred and non-directive counselling. She presents composite material from the research and is not a real client. I have been especially careful to only use data from the research rather than counselling, but I have combined it to be spoken by one fictional client, who is evoking and unifying the views of children gathered from research data, as if she was a counselling client. The teacher and manager are also presented alone as this felt more in keeping with the material they were presenting, and their way of working in the school. As I have selected and created the play from the data, my reflexive position is implicit in the themes I have chosen to highlight. However, I also make a cameo appearance, and then use some of my words, from my autoethnography, which are spoken by the Room in the epilogue, but mostly I allow my presence to be made through the characters' presentation of data. This is in keeping with postmodern approaches favouring polyphonic voices which decentralises the dialogue away from the researcher to empower other voices in the research (Christians, 2013). This is also in keeping with my Rogerian collaborative approach.

4.4 Scenery

The photographs come from the visual ethnography and are used to suggest scenery and setting for the Play.

Photograph 4.1 has been created by one of the ELSAs for the Rainbow Room, a specially created space where ELSA sessions and counselling are delivered at different times throughout the week. This image, together with the ELSA transcription, talking of the butterflies inspired the snapshot from which the Play was developed. The image is of butterflies "flying" across the Rainbow Room where counselling and emotional literacy take place. The partially hidden caption on the wall reads: "Until you try, you have no idea, how far you can fly." (See Photograph 4.1)

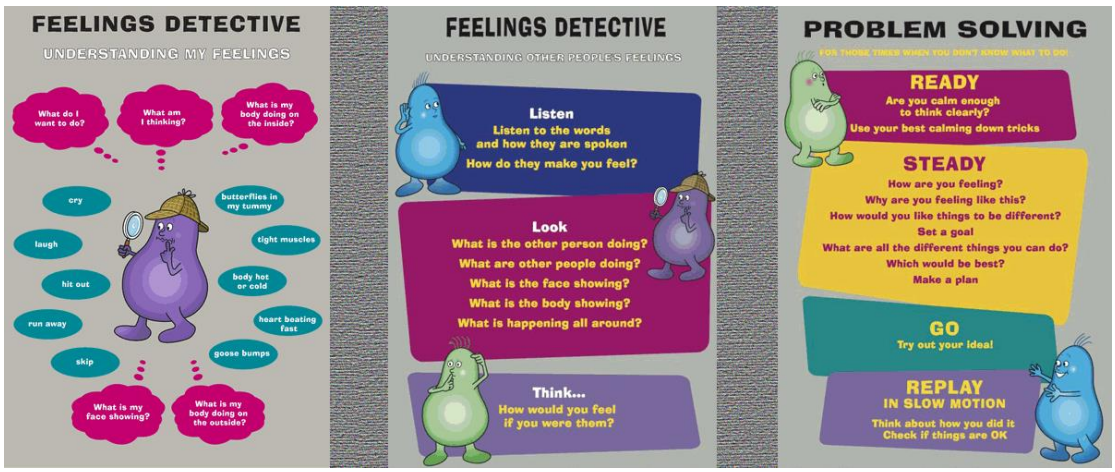
Photograph 4.1 Butterflies

Photograph 4.2 is the School Assembly Hall. The Rainbow Room is positioned adjacent, behind double doors on the right hand side of the photograph. This room transforms into a gym hall and dining hall, but is presented as empty because of data protection constraints in showing images of children.

Content removed on data protection grounds

Photograph 4.2 The School Assembly Hall.

Photograph 4.3 displays commercially produced ELSA material which adorns the walls and doors of the Rainbow Room. The “Feelings Detective” educates children about working out how they feel from non-verbal clues in body language and others, as well as strategies for problem solving.

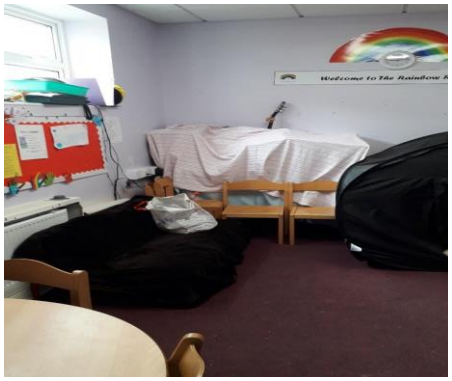


Photograph 4.3 ELSA Materials

In Photograph 4.4, the ELSA materials on the wall are contrasted with the counselling boxes stored on the window ledge. There is a comparison in the orderliness of the ELSA materials on the display board and the more random nature of the Counselling materials on the window ledge. The small windows are referred to as a deficit in the Room in the Play. They are crowded and light is shadowy. This is presented as a metaphor open to interpretation.

Photograph 4.4 Images of the Rainbow Room

In Photographs 4.5 and 4.6, there are before and after shots of the Rainbow Room to reflect the way counselling transforms the physical space, but also to reflect the transformative nature of counselling referred to in the Play.



Photograph 4.5 Before

Photograph 4.6 After

In photograph 4.7, there is a collage of the ASCENT mnemonic (Aspire, Success, Community, Excellence, Nurture and Trust), posters which are normally scattered throughout the school.

Photograph 4.7 A collage of the ASCENT Mnemonic

In Photograph 4.8, children's choice of visual ethnography is the forbidden space (now that they are older) of the Quad, the reception class area. It is very enclosed and safe, perhaps like the Rainbow Room, and they have very private memories of this public place.

Content removed on data protection grounds

Photograph 4.8 The Quad

4.5 The Play

Cast

In order of appearance:

Seven Children from the School Choir

Sara and Carol, two Emotional Literacy Assistants

Marilyn, the School Counsellor

Mr Green, teacher of the School Ambassador Project

Lisa, Child-Client

Dinner Lady

Clinical Supervisor (CS) and Peer Supervisor (PS), supervisors of the school counsellor

Assistant Head-Teacher, Manager of the Counselling Service

The Room

Prologue

Setting: School Assembly Hall with choir of children on stage.

Choir [Singing, *Reach for the Stars*]:

Don't believe in all that you've been told,
The sky's the limit you can reach your goals.
No one knows just what the future holds,
There ain't nothing you can't be,
There's a whole world at your feet.
I said reach!
Climb every mountain (Reach)
Reach for the moon (Reach)
Follow that rainbow and your dreams will all come true.
Reach for the stars!
Climb every mountain higher.
Reach for the stars!
Follow your heart's desire.

Reach for the stars!
And when that rainbow's shining over you,
That's when your dreams will all come true.

[Stage Direction: Music and singing ends. Seven children step forward].

Child One: Aspire

Child Two: Success

Child Three: Community

Child Four: Excellence

Child Five: Nurture

Child Six: Trust

All: ASCENT!

Our School's ethos values have been created to raise standards by promoting a school ethos which supports the development of the whole child to be a reflective learner.

[Collective Cheer]

Child Seven: [dressed in suit wearing OFSTED badge] I write on behalf of Her Majesty's Chief Inspector of Education, Children's Services and Skills to report the inspection findings. This school continues to be good.

Act One: Scene One

Setting: The School Assembly Hall

The setting is a large, rectangular shaped, school assembly hall. There is a smell of freshly polished wood and the beginning of school dinners. At the top left hand corner of the rectangle hall is a stage. A dining hatch is closed, but you can hear the muted sound of crockery and cutlery. Natural light enters from a fire escape door and more dimly, from four sets of double doors placed equidistantly in the middle of each of the four walls. The double doors have four panes of glass inset in the doors. At the top of the hall, the doors give entry to a small dining hall which used to, once upon a time,

be enough for the number of children eating their dinner at school. Now the big assembly hall must be used as well. Two of the other sets of doors give entry from the school corridors to the hall. The fourth set of doors has a notice pinned to it, hand written on blue card, “Session in progress. Do not enter.” This is the Rainbow Room.

[Two women enter from the set of doors at the bottom of the hall, carrying green folders. As they walk across the hall, their voices join together in an amicable tone. They mirror each other’s gait and footsteps. Let us call them Carol and Sara. They are the school’s Emotional Literacy Support Workers].

They enter the Rainbow Room.

Act One: Scene Two: The Rainbow Room

The setting is the Rainbow Room. It is a long, narrow room. A pine cleaning smell mixes with that of play-doh. The room is unbearably hot and sporadically lit by sunlight streaming in from a row of narrow windows placed high, 10 feet from the floor, on the left hand side of the room. On their window ledge, there is an assortment of cooking bowls, pens, a pirate box and a child’s toolkit. The walls are awash with colour. There are posters with feeling charts, a poem about a “smile being contagious,” fairy lights and a row of cut out hands, “helping hands,” all individually decorated. The huge notice board, backed by pink paper on the right hand wall is divided into two. One section has simply child crafted pictures of families and houses and emoticons and minions, stars and hearts. The other section is different. Stranger. Darker. More random. There are tiny numbers written which have been scored out and then little pencil marks which skid off the board onto the wall.

Sparkly cloths cover a range of storage units in the room and a table underneath the noticeboard. Two of the storage units have books on top of them. The unit on the furthest away wall is behind a play tent. Another sparkly cloth has been thrown over a series of higgledy piggery shapes and looks slightly at odds with the tidiness of the room.

There is a large clock on the wall and a series of cut out butterflies fly from beneath the clock, gathering height, across the wall, round the corner and onto the other wall.

They are followed by a slogan, which says, “Until you try, you have no idea, how far you can fly.”

[Carol presses a switch on the wall and a roof skylight window opens to let in air].

There are two tiny small soft chairs in one corner and then another small octagonal table with two more utilitarian, tiny chairs.

[The two women squeeze themselves onto the chairs at the table as if it was the most natural thing in the world to do].

[Discordant music from children playing recorders floats through the wall from an adjacent room].

[Carol and Sara, noticing the music together, laugh together].

Carol: Oh dear. Just as well we have no children with sensory overload problems now!

Sara: Yes. But they’re usually fine with us. I just turn off the fairy lights for Koby when he comes in.

[Sara opens one of her folders and takes out some sheets. She rifles through them and then chooses one with a busy circus scene sketched in pen across the sheet. She gives one to Carol and both women choose coloured felt tip pens from a plastic mug on the table and start to colour. Throughout their conversation, they continue to colour, occasionally changing coloured pens].

Carol: Do you remember when this was a store room?

Sara: Originally we never had a room and I think we grabbed this with both hands.

Carol: Oh it’s really…

Sara: Made such a difference…

Carol: To have the space.

Sara and Carol [in unison]: Yeah!

Sara: And we share the space. We work four days in here and then the counsellor works one day so she shares the space as well, so it’s amazing actually.

Carol: Amazing.

Sara: Because before we had to transit. We had to take everything…

Sara: Yeah and try to find a quiet space and…..

Carol: We didn't have as much as we've got now. A quiet space in a school is a hard space to find.

Sara: Yeah it is.

Carol and Sara together: Yeah. It is. A hard space to find.

Sara: And now we share it.

Carol: We share it, we do. Yes.

Sara: Although we don't see each other that often. It's team work really, it's a good role model for the children, you know. They are aware, most of them are, that we use this room and Marilyn uses this room.

Carol: I think it's good that they see that people are working as a team in effect…it's not just, "No ,you can't go in there because it's so and so's room" or, "You can't do that because it's…"

Sara: Well, I think it really works. It works really well because it's almost like we've got our own little areas.

Carol and Sarah [in unison]: Right!

Sara: However these areas then get combined.

Carol: Yes. Combined. They do.

Sara: For the work that we do…. so it's not that's your end of the room; that's our end of the room. It is maybe at the end of the day because that's where things get stored…but I suppose it just means we can co-exist in one room.

Carol: And it's the Rainbow Room that the children talk about. Not, "Am I seeing you today, Mrs Brown, but am I coming to the Rainbow Room?"

Sara: Yes. And in the corridor and playground I hear them say, “Have you been to the Rainbow Room? Have you seen such and such a picture?”

Carol: Yeah. When they come in for the first time, you see them just looking around and sometimes they say, “I wonder what that is?” and sometimes they say, “I wonder who did that?” I don’t say the names of the children unless the name is already there, like with “the helping hands” which they decorate when they first arrive. I say, “Your hand will be there until July, and then when I meet them later, after they have finished their ELSA work, they ask, “Is my hand still up there in the Rainbow Room? Will it be up there until July?”

Sara: It’s like a community of children who use the Rainbow Room. There is a sort of link. They don’t feel they’re being alone or singled out. They don’t think, “Why am I going there?” ‘cause their best friend might go or other children in their class might go.

Carol: Like when other people come into school and take them out, they feel, “Why have I gone?” But with the Rainbow Room, it’s different, it’s many children saying “Why am I **not** going in there? Can I go in there?”

Sara: That’s right. Why do you think that is?

Carol: [Pause. Both women stop colouring]. Interesting, that’s a very interesting question.

[Silence while both think about it].

Carol: Because we are pulling them out of class really and what we are taking them out for, is…. you could say because there’s something wrong.

[Another silence].

Sara: Maybe it’s something they may say when they go back. Maybe ‘cause we always finish with a game or we play snakes and ladders, that’s the thing that they mention. “I’ve just played snakes and ladders.”

Carol: The thing they perhaps remember and mention and value, is actually, it's the play.

Sara: Yeah.

Carol: The fun…

Sara and Carol [in unison]: The fun bit!

Sara: So it must be passed on. I never thought of it before. Passed on from the other children.

[Silence]

Sara: Do you remember when the children cheered when they heard they were getting a buddy bench back again?[2]

[Both women start colouring again].

Carol: I think that you get more out of them when they're more relaxed, 'cause if you're doing something, like the worksheets and things we do, they may know there's an ulterior motive to what they're doing, but when they're playing a game, they're relaxed and that's when the little things slip out.

Sara: Even in the morning, there are children who can't transition from leaving Mum or Dad coming into school, so their nurturey bit in the morning is actually technology and they're transported immediately to different worlds and then uplifted…off they go, happy.

Carol: I love doing emotional literacy work with children but it is actually the down time, the getting the child to go back in a happy frame of mind that is, actually, in a way the most relaxing part of the session for me too.

But would it happen without the room? It's bright with toys and things. Very different from class, not busy, there are calm colours, different atmosphere.

[2] A Buddy bench is a place in the playground where children can go if they feel they have no-one to play with. Other people (staff or children) will then offer help.

Sara: Oh yes. For us too. 'Cause we've made it that way.

Carol and Sara in unison: Yeah!

[Both women again stop colouring and look around the Room].

Sara: I made the butterflies and put them on the wall. I really love them. They mean a lot to me as a person so I would hope that children can understand you can start off feeling very shy and a bit intimidated and it's ok to spread your wings and see how far you can fly –that's what it says…. I particularly like the butterflies, they're very pretty, gentle and a bit free.

Carol: …yeah [looking at butterflies] free….there's a kind of freedom in here.

Sara: Yes, I think so, yes. I think so but in a very calm way, butterflies, they're silent as well; a butterfly can land on you and you wouldn't know it had landed on you.

[Carol and Sara sit in silence for a few moments, lost in thought].

Sara: Actually, I was just thinking, a strange thing, my Mum was very frightened of butterflies which, in a way, is a bit bizarre that I think they are so lovely. I didn't quite understand her fear. She seemed…well, I think it was related to being teased when she was a child…she didn't like anything that fluttered nearby her and I I think as I got older, it was always my ambition to try and help her understand…but it was an actual phobia, so I couldn't ever free her … free, there's that word again, … free her from that feeling.

[Silence].

Sara: It does actually make you feel quite sad doing this work sometimes. Sometimes, when children share things, it can be quite upsetting things that they're sharing and they've entrusted you with that, so I suppose it's a letting go of something with the butterflies and hopefully it is for them as well, a letting go of what they might have shared with you.

[Pause].

Carol: There are still some people who [sharp intake of breath] em, think it's just a way of getting children out of the classroom. I am covering for another member of staff in class, working as a T.A. [3] I did have a comment [another intake of breath] it's not as important as supporting the children (with learning); it's only ELSA.

Sara: It's only ELSA [shaking head].

Carol:.. and I did, I did have to bite my tongue.

Sara: …..that people say things like that because they're not understanding how much impact it has on a child's learning. If the child's brain is full of mash as I call it, mashed potato, that's how I explain it to the children, because if it's full of mashed potato (intake of breath) it can't take in anything else.

[Both Carol and Sara sigh].

Carol: It depends why they're coming. If they do come from a family that is very chaotic, very noisy, very disorganised, I suppose it may help them to organise life. So, if for instance Mummy forgot to bring the water bottle or Mummy forgot to bring the book back, you could say, "Well, you could do it, you could lay it out at night, you could get it ready for coming to school in the morning and then you haven't forgotten it or Mummy hasn't forgotten it and possibly in class as well, make sure you have everything you need before you start."

Sarah: Yes. It depends why they're coming. Especially the older ones. Just the mere fact of being able to talk to someone who's not connected in any way to the anxieties they had…

Carol: Yeah.

Sarah: Seemed to make such a difference to them, just someone who would listen…

Carol: Yes. Give them the time…

Sarah: Wasn't judging them, wasn't busy cooking the tea, wasn't…

[3] Teaching Assistant

Carol: Also knowing, which we made quite clear in the beginning, this is not going to be repeated unless they want us to and a lot of them, they just want to talk to you. It's almost like they've dealt with it then.

Sarah: Yeah and they can carry on.

Carol: Just the sharing of it. It's the old saying.

Sarah: I think we're very lucky we also have counselling in this school. I think our work is similar to the counsellor's in the way that we're all trying to help children with difficult issues and problems, and we have the same overall working aim…. to have children that feel more confident, happier, safer.

Carol: … but there are some children that are referred and you just know…

Sarah: One in particular I saw for two weeks and I thought, that's for Marilyn, I knew full well, it was way above and beyond. I can't help that child.

Carol: And the thing is if we….. if there wasn't a counsellor in the school, we would deal with it, we would work with the child, but know at the end of the day there's nothing we can do.. [pause] to make a difference really.

Sara: Because it's not, it's not in our remit, we're not…..It's too deep….

Carol: Yeah, yeah.

Sara: … sort of deep rooted in the child. It's another layer, not just surface. …deeper.

Carol: And it's helpful for us too. When we meet up for supervision with others[4], we meet up with two other ELSAs from another school and Marilyn supervises. We discuss different ideas and strategies. There are times when I've thought, actually I'm going to give that a go. It may work. It may not work, but at least it's somewhere else to go, so I think it's a huge help really. It is for me.

[4] The ELSAs have supervision with colleagues from another local school.

Sara: Before, when we had other supervision, it was a bit distant[5]. It also goes back to what we were saying about children, it's someone who's listening. Obviously we listen to each other as well, but it is someone else who's not judging you, just listening to what you're saying and it's a bit like you have offloaded maybe.

Carol: How long has Marilyn been here?

Sarah: I don't know. 10 years?

Carol: I think less.

Sarah: It's like we felt her presence before she came.

[Silence].

[The two women look at the clock. They show each other their coloured sheets and make a face].

Carol [in a child-like voice]: Can I keep them?

[Both laugh]

[Both women get up. Sara looks up at the sun trying to stream in the windows above their heads].

Carol: [in a brisk tone] Sometimes I think it would be good to have a nice, big room, more space.

Sara: [in a sad tone] I would like some way to see the outside world. I don't mean faces peering in, but just a bit more of the outside world and natural light coming in.

[The two women leave the room].

Act Two: Scene One

Setting: Assembly Hall

[There is the sound of wheels trundling towards the hall. The entrance doors to the hall open and there is the sound of something falling. The doors shut and then re-

[5] This Supervision was from the Educational Psychology Service who wanted to revoke the title of ELSA when they made other supervision arrangements in house with myself offering supervision.

open. A woman enters pulling a green trolley overflowing with coloured balls and odd shaped boxes. She is also carrying two large shopping bags and is wearing a handbag slung over her shoulder. She makes a dash for the Rainbow Room before anything else falls over. We have met the counsellor].

Act Two: Scene Two

Setting: The Rainbow Room

[The counsellor appears not to notice the music coming from the room through the wall. She steps onto the soft chairs and reaches up to open the windows. Two of them stick. She looks in one of the cooking bowls and wrinkles her nose. She takes another bowl, which is empty, off the window ledge, and aims it, then throws it, so that it lands on the table. She jumps off the chairs, quickly and deftly opens her shopping bags and sets out an array of toys on the sparkly cloth covering the long table. She then pulls off the sparkly cover over the unit in the corner. Piled on top of the unit are two doll's houses and boxes of soft toys. She carries one of the houses to the table and then places the soft toys on top of a disused radiator. She then returns to the unit, opens drawers and pulls out more toys. They are strategically placed around the room. She works swiftly but all are carefully positioned. When the room is completely transformed, she goes into her handbag, and takes out an elastic bandage which she puts on her knee. She also takes a yoyo out of a box. Its string is quite separate and she fiddles to place it on the frame. Eventually, she gives up and leaves the Rainbow Room, carrying the yoyo].

Act Three: Scene One

Setting: Assembly Hall

[Child opens door of assembly hall and peers in. She is littler than her years. Let us call her Lisa. She checks all round the hall before moving quickly towards the Rainbow Room. She nervously pushes the door several times, before she remembers, and then pulls].

Act Three: Scene Two: The Rainbow Room

[She pauses to listen to the music coming from the adjacent room. She anxiously looks at the clock].

Lisa: [muttering so softly, an audience must strain to hear].

I need to leave at 12.00 o'clock for 10 minutes. I'm playing Grumpy, in the class play. If I leave, can I still come back?

[She lingers by the table of toys, before picking up some blue play-doh. She kneads it nervously in her hands].

Lisa: I come here every Tuesday. I don't like school except for Tuesday. This is the most important thing that happens for me all week. This is the best room in the school. It's like the Quad when I was little…because I love it….it brings back amazing memories.

I don't really like school. Just don't like being told what to do.

[She moves to the table and flattens the play doh].

Lisa: Well, this is a… kind of supposed to represent a calm lake because it's kind of still, so there's silence and no movement at all. Inside me, sort of, for me, it's like a river of...I think, like…there's a river inside someone...if there was it would be like their thoughts going down or up….then it gets, calm like the lake.

Josh would say it could also be a river of learning so the river is small at the start and it gets wider and turns into a deep lake.

You always think you've got to do it, homework, but because you're always thinking about it, you don't do it. I think I've got tons of time. I can wait a bit but then I get like a day left, and then it's really stressing me. When we had SATS,[6] I started crying and couldn't stop. Just kept crying. I don't know why I did that.

[Scrunches up the play-doh].

I used to feel lonely lots.

[6] Standard Achievement Tests

Well, when I was at my old school I was bullied all the time….my only friend was Tanya but now we don't see each other any more so, yeah, so if I was at that school I would still feel I had no friends. If we're in partners, no-one never really talks to me…oh and I also feel lonely at PE 'cause no one ever passes something to me.

[Lisa pretends the room is the school playground].

You walk into class [walking in the room]. You walk through the playground feeling invisible.

[Stops for a moment and makes a pretend smile]. You make friends, yet you are unsure about what they think about you. You try to fit in but there are people who still don't like you. Happy faces yet angry crowds.

[Lisa walks to a mirror on the wall and makes an angry face in the mirror].

[Picking up a plastic spider, she moves to a sand tray and gradually wriggles the spider under the sand, then pulls it out again and prances it over the sand].

Lisa: The spider enters the school. At first he thinks, "this is a big country and the country is safe…it's good to be part of something." Then, he sees the difference between the pixelated world and real technology. He sees loads of eyes staring at him with O shapes.

[She opens her mouth wide in an O shape].

He starts feeling a bit awkward. People are looking at you with O mouths. He hears gasps from young children. He thinks, all I'm trying to do is be your friend. Then he gets put in the grass.

[Lisa wriggles the spider back under the sand].

He tries to get up but the grass is too slippery. Then he feels sad and lonely.

I felt lonely when Mr Pink left. He was my favourite teacher. Maybe he was tired 'cause I saw him working a long time. Maybe children should be helping the adults. It's unfair adults doing all the work and children have to get used to it when they're older.

One day I made something in counselling and I went back into class to show my new teacher but she was too busy. I stood waiting for a while and then I just sat in the corner and looked at it myself.

I don't want to talk about that.

[Silence].

Lisa: When you're lonely you have no soul.

[Silence again].

[Lisa goes back to the toys on the table and lingers again before lifting up the sparkly cloth that covers the table. Underneath, there are more toys. She knows where to find what she is looking for. She takes out a small box of computer figures and empties them on the table, pulls over the doll's house and begins to play].

[Lisa has a commentary to her play but it is inside her head. She picks up one particular figure called Herobrine[7]].

If Herobrine came to the school the whole world would probably be set on fire.

[She moves the figure quickly though the house].

[She laughs. Her voice is loud in her head].

He is known as more of the Destroyer Grrrr…Destroy….Die….Grrr….whoosh

Everybody…da, da, da, da, Herobrine has arrived …Herobrine…Kills people. Fire charge! I am the king!

[She lines up other figures and then uses the Herobrine figure to knock them down. Then she stops and builds up all the figures again. She does this several times].

[Speaking quietly to herself now, but out loud again].

Lisa: He thinks it's about killing people 'cause he's evil and the counsellor is very, very good so he wants to die. If he came to school, he would certainly bring in fighting. But

[7] Herobrine is a creature in the computer game Minecraft.

he does beat the school bully so I see him as a good person. I don't know why. 'Cause people say he's evil but he's not evil…he would fight the school bully. Yes. He is the Hero of the School so he's called Hero-brine…Hero-brine….wehheh!

[She smiles and gathers all the figures together].

Lisa [speaking more confidently now]: In the game you can just fly if you're going creative.

School is crowded…you feel really squished … It's nice to be alone, here in the Rainbow Room, ...like to be by yourself for a bit. It's the opposite of being crowded. It's different from being lonely. That's what counselling is for…It gives you space. Like your own private bubble.

The counsellor collects our ideas, our stories.

If Herobrine came to the school she would make him feel safe and kind of welcome, like loved around the school not like kissy, kissy loved… [mimes kissing], but not like [mimes kissing again]. A different kind of love. An emotionally warming kind of love……

Then you can love the school and hate it. You understand others more and you feel safe. You feel like you belong.

[Lisa looks at the clock. She looks out of the door where the dinner ladies are beginning to set up. She looks anxious again. She leaves the figures scattered on the table].

[She goes behind the tent and takes out a white board with names and numbers written alongside each name, a make shift chart. She then enters the tent and brings out a balloon and starts to kick it, counting how many times she can do this before it hits the floor. She enters her number on the chart[8]. She looks out the door again and then sits down dismayed].

[8] This balloon challenge is run on an annual basis for children who use the Rainbow Room. It was started by a Looked After Child and called the "Keepie Up Challenge," as a metaphor for keeping going when things get tough. When the child left the school, a promise was made to do the challenge every year. This also serves as a reminder to myself, and others, of over 70,000 children who live in care in the UK (gov.uk, 2018)

[She then goes to a remote control car and switches it on. Tests that it is working. Then opens the door for the car to drive out. The hall is beginning to fill with dining tables].

Voice of Dinner Lady: You can't do that. You'll trip someone up!

[Lisa takes the car back in and looks through the toys until she finds what she is looking for. It's a china egg and spoon. She balances the egg on the spoon and opens the door].

Voice of Dinner Lady: What a good idea! That makes children concentrate to go back to class, you know.

Act Three: Scene Three: Assembly Hall rearranged as Dining Room

Assembly Hall now set up with tables and chairs for lunch. A few dinner ladies in the corner with trays of food. Lisa walks slowly through the tables, balancing her egg and spoon, and exits the double doors at the end of the hall.

Act Four: Scene One

Setting: Assembly Hall

[Man enters the hall. He walks upright and confident towards the Rainbow Room. Let us call him Mr Green. He is a teacher in the school who specialises in Drama. He runs the Ambassador Project which gives children responsibilities to help around the school].

Act Four: Scene Two: The Rainbow Room

[Mr Green hears the music in the adjacent room and starts to dance. He hums an Abba tune and moves easily and rhythmically, pivoting on his feet to end in a John Travolta in Saturday Night Fever stance].

[He notices the toys and goes over to investigate. He picks up a fishing rod and starts to try and hook the magnetic fish that lie beside it].

I always wanted to go fishing when I was a child.

[He puts down the rod and picks up some juggling balls and begins to juggle].

It's like a circus out there. [He nods to the space outside the Rainbow Room]. Your life is ragged running all over the place juggling.

[Juggles faster].

You have all those external factors….which are pushing against you, pushing against you, and just when you feel you've achieved something, something else comes knocking …..

[Juggles even faster].

I think of all those things I have to do, but you know as an individual, I'd rather do one thing and do it really perfectly and do it really well, rather than have a thousand balls to be juggling. And it often feels, like, that I'm juggling so many different balls and I never get the chance to, actually do something well, and drive something to the very, very end of what I want to do.

[Drops the juggling balls and picks up remote control car. He then puts it on floor and starts to drive it round the room using the controls].

What I have always been aware of as a teacher is that we are very, very heavily driven by data.

[Weaving car in and out of chairs]

There's a huge thing which is being driven by the government now, which is, we should be looking at British values. I don't know if you're aware of all of this, but it's a new incentive which is just being driven, and kind of looking at how children relate to each other, looking at how children treat children of different cultures.

It's like respect is missing. Is respect the right word? We[9] had a sleep over with Year 2s and we spoke a lot about behaviour. We both agreed that our expectations of those children in terms of the way they were listening to us or not listening to us is that…. that was, that was something we needed to address a little bit more in this school. It was raising expectations mostly to do with respect rather than behaviour. And the

[9] The Ambassador teacher talks of a school event where he and some colleagues organised a sleep over in school for children.

children were appreciative of the fact they were having the sleep over but it's, for example, outside when we were playing games we would say, "Ok everyone stop!" And we'd just be completely ignored! The children couldn't, I mean, wouldn't stop.

[Drives car faster].

Too often the pace is so fast …they say, "oh thank you for that, let's move on."

[Car crashes into table leg and overturns. Mr Green stops and throws himself down on the soft chair. Takes a deep breath and stretches].

It's good to lie on the couch for a moment.

To give you a different example, though, we asked children to interview new teachers coming to the school and we literally said to them, feel free to interview them and they were incredibly independent in doing that, and we felt that they had those skills to be able to do that. Also it just gave them ownership of their school, you know, and so it wasn't just a teacher-led, head teacher-led provision; it kind of gave those children a real meaning …… in a way I'd have liked to have spent and invested more time with them, but all these extra things that happen in the periphery prevent you from doing that.

Maybe it has to be driven by the children so that it doesn't become a kind of spoon feeding of you know, "you're going to do this, you have to do that." Not learning by adults, but by students and I think that's a really beautiful way to learn, a student teaching a student.

[Silence].

School council, did you say? School counsellor? Oh, you mean Marilyn. It's a really interesting role she has, because I just think it's nice to sit and listen to children's views, children's opinions. And I don't think we give ourselves enough time to do that.

And I think it would be nice to, almost take some of those little snippets of what children have said, and develop a plan of further enquiry. And I think all teachers would work in that way if they had the time and the freedom; because all teachers would want to teach that way too, to a child's traits and stuff.

[Picks up a wire frame made of concentric shapes and tries to work out how the toy operates].

It's strange because it's almost, I don't quite know how to word this, but it's almost that she (Marilyn) is with us but not with us if you see what I mean, it's almost like she's part of us but she's kind of in her own little world, because she's always over here, tucked away in her little Rainbow Room. I hardly ever speak to her … some of us would just like maybe to sit with her and talk about the children she works with. Some people, maybe for that reason, don't fully understand what she does with those children.

I also think children quite often look at adults as people who we're not allowed to ask a question about, to ask what their role is. And I think it' s important as the world is changing for children to understand what their roles are….otherwise if you think about it, they're going and talking to a stranger without fully knowing what their purpose is.

[Gives up on the wire toy. Looks through a toy microscope].

I think it's good to look at the world from within, looking at our beliefs and values. I think it's certainly something where the school counsellor could really help those Ambassadors to understand some of these kind of fundamental values we need in this school.

To be honest we don't really use the ASCENT values, ASCENT within our learning. Eh, it's kind of out with the learning even though we try and use it as a kind of thread going through everything, if you see what I mean. So, the ASCENT, the Aspire, Community, Excellence, that kind of feeds through all of those learning values…it's quite unmeasured. We kind of look at those more separate and I think it would be nice if we could just, I don't know, I don't know, find ways of linking those.

[Silence].

It's like getting different groups of people together working on aspects of a school improvement plan, so always working in the same teams which is a really good thing.

And creating bridges across different year groups, different key stages, but it's hard to do meaningfully I think.

I think everyone is so driven by their own role that it's sad we don't always take the time to reflect about what other people are doing, or to, if it's a better word, celebrate, even our successes things like that.

There's no time to share what everyone does.

One of the staff members was developing a mentoring for staff which was nice, a bit like what I do for the Ambassadors, for staff really, and unfortunately she went away ill and it never really developed any further.

[Pause].

[Looks dejected].

[Notices the sand trays and makes his way to a tray with specially coloured, thick, artificial sand].

What's this? Kinetic sand? Sand that doesn't run so quickly through your fingers…..?

[Looks around, to make sure no one is watching, scoops it into the empty yoyo box, pockets it and leaves the Rainbow Room].

Act Five: Scene One

Setting: The Assembly Hall

Double doors open and ELSA and another lady come in. She is wearing low heels which click as she walks across the floor. She walks briskly and carries a brown leather handbag big enough to carry folders whose shapes can be seen through the small leather. She stops at the Rainbow Room door and turns to the ELSA.

Clinical Supervisor (CS): Thank you. This is the room? I'll be finished in half an hour. Can you collect me then? I believe I cannot walk through school without being accompanied?

ELSA: Yes. That's right. It's our safeguarding procedures.

[Supervisor enters Rainbow Room and door closes behind her].

[Double doors open and another lady enters. She is being accompanied by a child. She is carrying a smaller bag and note book. She walks slowly, with a limp, talking to the child].

Peer Supervisor (PS): Well, thank you for showing me all those lovely posters throughout the school. I especially liked the Nurture one

[The Peer Supervisor also enters the Rainbow Room and the door closes behind her].

Act Five: Scene Two: The Rainbow Room

[Both women smile and hold out their hands].

CS: How do you do?

[The two women shake hands. They look awkwardly at each other, inviting each other to speak, but not sure who should go first].

CS: I worked in social work before going into what was then child guidance. After a period of working with teenagers on a paediatric oncology ward, I trained as a play therapist and then joined Child and Adolescent Mental Health Services.

PS: And then into supervision? I suppose the school came first for me, because I was teaching in schools and as a deputy head I had the opportunity to introduce counselling in schools, initially with myself doing it and the educational welfare officer. She came in for a lunch time once a week and I did a lunch time once a week, and we did a drop in between us. And that's when it started really. And then, I had to take early retirement because of my health and so I decided that I would go into this counselling as a job in my retirement, really not intending to make any money, really just carrying on doing the school counselling. So then, because it became successful and other schools were asking for me to go in, I set up a Charity so that I could involve other counsellors and that's when I started supervising.

CS: How interesting. What different backgrounds we have. Where is that music coming from? It could be quite distracting.

PS: [looking around]. Yes. The Room could be better sound proofed. So this is the Rainbow Room. It's strange for us to see this. Is it what you expected?

CS: Yes, in a way. What I see here is a very safe space where children can just be themselves, whatever way they want to be and all the materials ……. most children would use materials like that ….they obviously feel very safe for the time they have here. What I've noticed when Marilyn is talking about the sessions, she is very much in tune with what that child is feeling and they know that. Even, if you had a child who didn't speak English, from another country, you know, they will still sense that this is a good place to be.

PS [putting scattered pens in a jar as she talks]: It's untidy and messy and everything else, but I…I get the feeling that it is a joyous place for children to be. All these toys. I understand now.

CS: [looking in the doll's house] Yes, yes yes, and she certainly doesn't fluff around and I certainly don't feel she is concealing anything. I feel comfortable with that. I feel she uses time in supervision to reflect about the child and the work and I am happy to be able to offer her space to do that. She counsels in the Rogerian way, in the non-directive way. So there's a belief that children will want to move forward, that children will want to find a way through, whatever the difficulty or problem is.

PS: Yes, she has faith. Marilyn never says, "Am I making a difference?" It's always, "Am I doing enough?" And she knows the theory behind it.

So it's something about giving children the resources, but it's also about being strong in your theory, grounded in a theory so that you can take on board other theories, because the theories change as well, so I think that's important.

CS [peering more closely at the constellation of objects in the doll's house]: I think for people who are qualified and working for as many years as Marilyn, supervision is more a space to reflect and get somebody else's viewpoint even though we don't necessarily agree on some issues.

I mean there are occasions where one needs to wonder about whether there is a child protection issue, because sometimes she might be concerned about something that has happened in the session, and it's not what I call hard evidence and she can't go rushing off to social services, but one needs to think about what does this mean.

PS: Well yes, that can be a problem because you get little bits and it makes you wonder, so what do you do?

CS: You can't just ignore it completely and carry on, thinking, "What if something is happening?" What message is that giving to the child? I am dismissing what they are saying. You know supervision is really just thinking about all these issues and thinking about other things that might be going on in the session and in the school. Keeping a focus on the outside as well.

PS: Yet, if she says, "oh, that was a bad day, so and so happened..." I am hearing all the time the internal process that she goes through after she's seen a client. I think that's so important. There are two sides to being a counsellor. The one of having empathy with children because of your own experiences but also being able to work from a place of resilience rather than a place of your own vulnerability.

[Pauses, and looks at the pens in the pot, gently running her hands across their sharpened points. Shifts in her chair and winces at the pain in her back].

I was bullied at school, I have a bad back as a result of a fall when I was pushed over a staircase and I suffered with that, I mean I have lived with that all the time as a result. I lived through marital, well my parents had marital dysfunction. Well parenting dysfunctioning. I wasn't mothered so I had a load of issues which I can recognise in children and empathise with.

[Another pause]

Where was I? Oh, yes. I do know of counsellors that are working from the place of their own vulnerability and it doesn't do anybody any favours, particularly not them.

But just looking at this room, I also get the impressions that whatever pain these kiddies have, they come into this room and life drops away. That's the impression I

have. And I think that comes from the two sides; they become resilient and understand their own vulnerability…even when they are so little. Playing in this room.

CS: Yes. They express emotions in a non-verbal way ….and they sense they have been understood and heard.

PS: I have always thought it is important to see the children where they are most comfortable, and a lot of them are more comfortable in school than they would be anywhere else… home isn't always a good place because home is often the cause of the problem. And to see them in a clinic or another room, well, perhaps that's why CAMHs[10] is not very successful, because neither the children nor the parents are comfortable in a clinical set up. So I think the school is the best place for this... (gesturing to the room).

CS: [bristling somewhat] Well, there are fors and against all the venues. To get a child to a clinic for example or to see a private therapist can be very difficult. So, in some ways, it is a good thing to have a counsellor in a school. But wherever you see a child, there are going to be tensions, because generally, although not always, children feel because they are coming to see counsellors, they are different or they might feel that they are naughty or that they're bad. I guess you have a captive audience, in my view, in schools.

PS: But where they're seen could be viewed as making the whole process more difficult. My original thoughts would have been that Marilyn wouldn't have been comfortable in schools. Because she is a bit of a …. A bit of a… what's the word I want... an independent thinker, a non-conformist, not a traditional personality. But maybe that's why it works so well, because she is different, she is somebody that comes in from the outside who is different. I mean compare her to the EWO - I don't know if they have them anymore, do they? Or the Behaviour Support, they have all come through the educative system…. the education system….or special Needs/SENCO … they are all in the Education System. Whereas she's not, she's outside it. I think probably that makes it easier for her to work with the children; the children see her as

[10] Child and Adolescent Mental Health Services

someone who comes in to see THEM, you know, rather than someone who is in the school and seeing them as accidental almost.

CS: My experience of supervising counsellors and working in a school is that the school will try and do their best to provide a room where you can see the child but often that disintegrates if something else happens, and they happen to need the room; so I think often counsellors do not have real resources to be able to see children and I think they are torn if they don't have a dedicated counselling room. If, for example, you see the children in the Head's office, or staff room, or other room, even if you, for example, lay down a mat or put up a screen, and tell the child this is where we are going to play, already you're having to put quite a lot of boundaries in place before you even start counselling. In the headmaster's office, for example, there are all sorts of really interesting things the child might want to explore and they can't. It's not like here where you can say, "the toys, all the toys are for us and then we'll lock them away till the next day"

PS: I think this room shows the school is very supportive. So it is a good place for the counselling service to grow, and to be there and to develop.

PS: Having said that if you haven't got the support of the bosses downwards it's not going to work. You know counselling in schools can be short lived because of the funding and sometimes it is a lack of understanding of what we are actually doing in the school, but that can be rectified. Sometimes it is because of the pressures on schools, and they are cutting finances again now, financially there are other pressures that seem to the Head and Deputies more important. And yet they don't seem to understand the very basic thing that if a kid isn't emotionally secure, they are not going to learn anyway.

CS: In my view, if you are going to be counselling children then they need to know they can come to you and that the money isn't going to run out. Well, it seems the message to the child is, you can have a bit of help but, you better make the most of it, because we can't guarantee you can have it as long as you need it.

And is that making children into kind of second class citizens? You are only a child you know, you'll have to put up with life! Either we're going to offer children counselling and it's up to the counsellor to decide, and the child of course, how long and what is needed. Rather than, oh sorry, money! The other thing that worries me, is I get the feeling now that education is all about goals by certain ages and this seems to be forgetting that children develop at different speeds, even from happy families. What goes through my mind is that schools are expecting counsellors to do a piece of work within so many sessions and you have to achieve something, you know, and it's got to be visible, immediately evident, and I guess that is the same as being educated. That you have got to achieve goals within a certain time.

PS: But children are learning, aren't they, when they come to therapy? Development is learning and how do you develop? You develop because you try things out, you make mistakes and you learn from them, so counselling is a form of learning how to develop, how to manage one's life. That's the point of all these materials here [Gesturing to the toys].

CS: Some children need a bit and then they have a break, and then they come back and top it up and then you know, we don't wave a magic wand, counsellors or play therapists, and children sometimes need a bit, and more later on, and if they know the counsellor is still available then that must be very reassuring to them…

PS: I think BACP[11] has a lot to answer for because I think as our organisation they should have been fighting much harder for the position in schools and they should be fighting for more now that mental health is at the top of the agenda. I don't think it is up to individual counsellors. I think it is to do with the overall organisation. Places like the Listening Ear,[12] wonderful though they are, work mostly with voluntary student counsellors and the paid people are the ones who manage it all.

CS: I do have concerns for Marilyn as a person. She does too much in a short period of time.

[11] British Association for Counselling and Psychotherapy

[12] A provider of counselling services in schools, also referenced by the Assistant Head-teacher. I have used a pseudonym to protect anonymity.

PS: I know. And she plays football and she's got a bad knee. How does she do that in this room?

[Both supervisors look at a ball in the corner of the room].

And I don't think it is a profession that you can go into in order to make money. I think that is the wrong motivation. It is a vocation, it is a bit like nursing, you know or teaching indeed, [Pause], but teaching is pretty well paid, I suppose.

[Silence]

CS: It's not going to change unless somebody pours more money into the system.

[Knock at the door].

I think that's our time up. They need the room.

PS: This has been a strange experience. Being inside the room, the place which we only ever hear about from the outside.

CS: And communicating with another supervisor of school counsellors.

[Shake hands and leave together.]

Act Six: Scene One

Setting: The Assembly Hall

[An after school club is running. Children are playing soft ball rounders in the hall. A big screen above the stage is playing music videos].

[A woman enters the room. She seems distracted but when a ball flies in front of her, she puts out her hand and catches it. She throws it back to the child and enters the Rainbow Room. This is the Assistant Head-teacher and Manager of the counselling service].

Act Six: Scene Two: Inside Rainbow Room

[The Assistant Head-teacher takes the yoyo, string attached, out of her pocket and puts it on the table].

[Upon tuning into the music, she sings “let’s dance, let’s dance” and then stops when she notices a sparkly cloth hanging across the door. She takes it off the door and folds it, putting it on the table].

Assistant Head-teacher: I bet Marilyn has hung this over the door because one of the Year 6 children doesn’t want to be seen by children in the hall. She can’t do that really. It’s a safeguarding thing. Schools are very restricted in so much of what you can do. It’s like constraining you in a straitjacket, sometimes. For all of us really.

And then, at the same time, teachers already feel they are bursting at the seams and they cannot do anymore. I’ve got vulnerable children; I’ve got pupil premium children; I’ve got higher attainers; so I’ve got both ends of the spectrum that I am responsible for, so, I kind of feel, I am stretched width ways and from top to bottom as well.

[She sits at the table and picks up some clockwork toys, winds them up and watches them wander across the table, gradually slowing down].

It’s like the tension in the curriculum. Between the academic and the nurturing side of the curriculum. It has been stretched one way and is hopefully now going to be stretched back more into the integrated nurturing curriculum that we want it to be ….an integrated curriculum… It doesn’t have to be fully academic, the focus will be brought back round. You can’t have one without balancing the other. It’s all about balance, isn’t it? You can’t have a child that’s going to be burnt out by academic progress without having the other side being nurtured or cared for or made to feel loved or important.

[Notices the Minecraft figures on the table, and picks them up, pulling a wry face].

Oh. Computer stuff! There’s a lot of parents not wanting to engage in keeping their children safe. The amount of stuff we send out, we put things on in school, parents don’t come. The amount of abuse there is on Facebook from parents about staff. It’s just horrendous. Where is the respect for people? As parents where is your self-respect? What are you teaching your children?

[Picks up Russian doll and begins to unpack figures].

We can always offer safety, and we have to as a school, be always protective of our children, but we don't always have the capacity to say, "It's ok, you can get off the wheel for a little while." And I'm not saying that going to counselling is getting off the wheel, but I guess it is, it is having that time and that space to explore who you are and what is happening to you or just to be…

[Music now very loud].

Oh I don't know I'm sorry, I've lost my thread [Puts her elbow on table and rubs her forehead] …. 'cause that's what I need at the moment. I need to be inside a room where I can just go and be …..but because I'm working, because I'm working I can't do that 'cause I've got to pay my attention to you, and being so many different things to so many different people is quite difficult ….and it doesn't matter, that no matter how stressed I'm feeling inside, I'm working. Work commitment and time and knowing [pause] that today is Baisahki, so it's a really important day for my family but that I've got to come back to school at 7.30 for a meeting.

[Looks at Russian dolls lined up on table].

It's not just about academic aspiration but looking after everybody's well-being, as well as thinking about the wider community, but also smaller community within the school itself.

[Speaking more slower and more deliberately]:

I…think…I…am…quite…passionate… about… people… having…a…fair…crack… of… the…whip in terms of all children having an equal opportunity or having a more equal opportunity for some children. If that means there has to be more equal opportunities for some children then so be it, this is it. Counselling puts the child at the centre of everything and it's just a shame that we can't offer it to more children because there's more and more children need help. That is what our school is about. It has to be. Every school should be about the child at the end of the day and there is no other reason to be there.

[Reintegrates Russian dolls into the one Doll figure].

Academic progress is going to be better because as a school that's what we're here for, but at the bottom of that is so much more, and if you've got children who are feeling really unhappy or isolated, then angry, they're not going to be able to function are they?

If you are a soul that's tortured, how can you possibly, I don't know, learn your times tables when actually you've got far more important things, so how can you measure that?

But the children that counselling reaches are the children that are the most vulnerable and have that… that need. Where else are they going to go? There's nowhere else for them to go [pause].

I mean, some people that we refer to CAHMS[13] [more music starts], they don't get the long term. And also it's not somewhere that's familiar to them, here they, you know, it's part of us, it's part of who we are and that I think, that's really important as well.

And we don't share publicly that we have a counsellor in school because we know, we want to be in control, it's our decision who she sees. It's not another agency's decision who she sees because I want her to be involved in that process. Also, it's about being a barrier and saving her for the children that really need her.

There was another counselling service that had a day for us to hear about them. Oh my god, the care and the attention and the involvement that Marilyn has with us is a million times better than what they were offering. In terms of total business, putting on a business hat, in funding other things we could bring into the school, I would choose her a million times over that particular thing that was being promoted to schools. She is value for money, to be totally honest. They were suggesting that they would send out people who were trainees, I couldn't do that, not in a school. I really feel that is totally against… [speechless] what? [laugh]. I just… like, how can you get people who are training to do counselling work in a school?

[13] Child and Adolescent Mental Health Services

Oh, I don't know. I don't know.

[Picks up a fluffy elephant and gently strokes it].

If children feel better, ultimately, everything else is going to be better isn't it?

You can't begin to tackle academic stuff really until they're ok - you're fighting a losing battle, but if you don't have the paperwork, people aren't interested. ….Then, it's got to be measured and it's got to be something that's worthwhile. You can't just…whatever, you can't just do it.

Yet, there are some teachers who without an IEP[14] or provision map…… well, they think, If I don't acknowledge it's there, until I really have to, then, that's something I don't have to deal with at the moment. If I acknowledge this child and this child, they have extra specific needs which I don't have time for, I can't cope with it.

[Looks at the elephant in her hands].

It's the elephant in the room, isn't it? If it isn't spelt out to teachers, and I hate talking about them like that, but if it's not spelt out, almost like, it's almost like having to be prescriptive like you would do to a child. "Right, I want this in by that time" and you have to make people accountable in order for them to do their job. And it shouldn't be like that. It should be that people care enough for these children in their class that they do something about it before they know there's going to be a bit of paperwork that has to be done. And I, I'm thinking now, how can I make those teachers care? How can I get them to a point where that would be one of the first things they would think about at the beginning of the year? It would be one of the first things I would think about. Who have I got coming in my class? How can I help them? What are their needs?

[Silence].

I think that teaching is quite a lonely profession actually in many respects but also as you become a leader it becomes more isolating too.

[14] Individual Education Plan

[Silence].

'Cause you are, and then, you're not seen as part of, you're not seen as part of the general workforce, and also you tend not to have your breaks at the same time as other people, you know. You can't share lunches; you don't have a shared place where you work, em, you might be preparing the way ahead because you know that there may be changes that have to be made. Not everything you do is always going to be welcomed by people because it's change or 'cause it means more work, though for me as a leader, if there is more work, I feel very strongly that as leaders we need to help those others in how we deliver that change or how we come to terms in that things are going to be done differently.

But you know as a school that's moving on, that's trying, you've got to be self-reflective to change the whole time and change is something you learn to deal with [pause] but oh, I don't know, it's hard. I think it's probably hard if you're a teacher 'cause you have to steer those 30 little ones round to…, oh I don't know I'm sorry, I've lost my thread.

[Stands up and stretches. Notices the balloon Lisa has left in the corner and the board with numbers. Starts to kick the balloon up and count. Smiles and then stops and sits down again].

And I do think our staff are really good at picking up things for counselling. There's a lot of other places that people can go to and gradually we have those ones that bubble up to the top where actually we know we've done our curriculum bit, we've done our supportive, nurturing for all children bit, they've possibly had ELSA time, they've possibly had FSW[15] time, they've possibly had parental involvement with SLT[16]time. Or another SLT initiative is that we visit them on our duty day just to say, "Hello. How are you?"

There's a little girl that is bubbling now… this little girl that I think is beginning to get to a 'boiling point', everyone else just thought she's just a pain in the neck but now …..

[15] Family Support Work
[16] Senior Leadership Team

I think it's about [slight pause] understanding, all staff understanding the importance of what it is the counsellor does and valuing it and seeing the improvements in the children she works with. And I don't mean that to be kind of … it's about her professional, her level of professional development, her understanding, her experience, all the knowledge she brings to her work and she's… and how she treats each child differently. ELSAs may be trained in tackling issues, the counsellor's trained in tackling people. There's always courses for ELSAs to do, which are about bereavement or self-esteem or anger, but the counsellor comes from a different angle.

I mean we've got several children who have come to counselling or are with her at the moment and the amount of staff who have said, "Wow, the difference since they've started to go and see Marilyn, you know," and that staff can recognise when children need to go back there too; they might have gone 'off the radar' for a little while 'cause we've finished with one piece of work with them, and they're ok to be on their own for a while, but actually quite often children will come back, and it's been either the children themselves that have come back, or it's been a member of staff saying, "I think they need extra help."

We can see improvements….like one little girl, there's a little girl in there who she's worked with a long time, nearly four years probably, and I was just looking at her thinking, ….however she's feeling, not just on a good day, but on a bad day. Other times before counselling, she couldn't bring herself to look at you and now, it's her not coming in being a victim, her not coming in thinking, "O God, I've missed the bus" but "you know, never mind, I can go into class and I can get on with my work"; or another little boy, he's open, that's how I …I see it in his face. Again, it's about eye contact too, especially with people they don't know so well, which is maybe where I sometimes pick it up. Before this little boy was always quite embarrassed, it was, "Oh no! I've got to go talk to her," quite a few times when I've had problems with him. And now it's a "Hi Mrs Blue", looking at you.

At one point I went on a Pupil Premium Network meeting and there was an Assistant Head Teacher from a special school and as well as measuring academic progress, they measured emotional progress, because they have counsellors and ELSAs and nurture

and all that kind of thing so I need to share that with Marilyn 'cause that would be really interesting to have a look at how they measure,….some of those scales that they use. She would probably say I know that and yadayada.

Oh well again, on the news, this morning CBT that's been offered electronically over the internet. And how many more they can reach, it's incredible. And so on your bike. We've got a whole line of computers now. We don't need a counsellor anymore.

[She picks up one of the computer figures (Herobrine) that had fallen on the floor and puts it on top of one of the storage units].

I trust her infinitely but I wonder if she knows that every time I let her win a battle, I lose a little of the war.

Epilogue

Setting: Rainbow Room with toys packed away

[Voiceover speaking to represent the Rainbow Room]

The Room:

I am a store room. I have always been a store room.

I stand between the messy world of play and the messy world of vulnerable children.

I watch children play in imagined dens and running water, peering invisible into their world inside. Wide open spaces to roam and a rhythm which moves by the light of the day. Catching sunbeams and tiddlers in the stream. Nothing matters. The hours unwind time and thread minutes into days.

Here, for a time, I offer a little bubble world, where all things fall way, a space where I can just be for a child's little spirit. I have no age, no time, no space, other than the space I give to that child's world.

I am also a container for the unspoken, the unspeakable, the unthinkable.

It was easier when I stored chairs and books and cardboard scenery.

[Stage Direction: Curtain Closes]

Chapter Five: Discussion of Findings

5.1 Introduction

In this chapter, I reflect on the themes that arise from the non-fiction narrative. This reflection follows Meekums' (2008) fourth stage of narrative analysis which she called "testing of the realities." Rogers (1986, cited in Kirschenbaum and Henderson, 1989, p.127) too uses a term called "testing understandings" as a phrase useful in trying to reflect personal feelings and experiences. I present this as a stage but in actual fact, the process, like ethnography, is emergent and circular. The Play, which offers a summary of the data, also captures something of the reflexive spirit of my work, the difficulties and collaboration, the respect and tension. I analyse this data with consideration of not only the thematic content, but the language, actions, plot, setting and the reflexive choices I have made in the Play - the Aristotelian features of drama identified in Chapter Four (see Table 4.2). In reflecting on the Play, I intend to reach some conclusions about how the ethos of the school and the school counselling service where I work relate to each other and to reconsider questions which arose from the literature review in Chapter Two:

- What are the shared defining features of the spirit of the school community and the counselling service that could be described as ethos?
- How does the Zeitgeist impact on the relationship between the ethos of the counselling service and the ethos of the school?
- Who are the people who shape and direct ethos and what are the qualities, values, beliefs and practices of these leaders?

Subsequently, I aim to gain new insights on my own practices as a counsellor and the school where I work. This may provide new pathways for future contributions to knowledge about school counselling and how it relates to host schools. I summarise these in conclusions and recommendations in Chapter Six.

In Chapter Two, I defined ethos as the shared humanistic spirit of a community, influenced by key features in the Zeitgeist, as shaped and directed by the values, beliefs, personal qualities and practices of those leading ethos. More specifically, this

led to a discussion of humanistic values, holistic education, nurture and inclusivity. How knowledge and expertise were configured and understood as well as perceptions of children and childhood were also identified as important. In analysing the data within the Play, I have identified two major themes which encapsulate data presented in the Play to answer the research question and sub questions. These are:

1. The co-created ethos of the Rainbow Room Space.
2. The nature of devolved leadership.

5.2 The Rainbow Room Space

"Leadership is not the elephant in the room that many would rather not face up to; it is the room itself - which we cannot do without" (Grint, 2010, p.126).

Grint's (2010) use of the metaphor of a "room" to describe the space which allows leadership to work seems an apt place to begin the discussion of the findings presented in the *Rainbow Room Narratives*. I too have used this specially created room as both a literal and metaphoric space which interprets the ethos of the school and the counselling service. In the setting of the Play, where I work as a counsellor, I find the shared defining features of the spirit of school counselling and the school community that could be described as ethos (See Figure 5.1). This gives an insight into how the Rainbow Room Space is a reflection of both the ethos of the counselling service and the school community.

Figure 5.1 The Rainbow Room Space

In the Play, the Rainbow Room is given special significance. It is the 'container' for the voices of the participants and even has its own voice. The Room is considered so important, it is given the last word in the Play. Closer analysis of the part played by the Room presents data related to how the Room exists as a tangible, focussed and dedicated space for nurture and counselling. However, the Room is also presented as reflecting a close relationship between the ASCENT ethos of the school and Roger's *Freedom to Learn,* concepts that inform the ethos of the counselling service. The Rainbow Room where counselling and other support work takes place is a physical manifestation of the acceptance and validation of this shared spirit of ethos. In the dialogue, soliloquies and activities presented in the Rainbow Room, I am able to identify features from the wider school and those of the counselling service which are brought together and presented as reflective of ethos. The Room is presented as a space where the ethos of the school and counselling achieve a certain level of co-operation and purpose. The Room is also considered an inclusive space reflecting the Human Rights of children in their access to education. The Room provides a therapeutic secure base and safe haven for children from which they can develop resilience underpinned by a team working resilience approach. However, closer

analysis of the Play also suggests other aspects of the Rainbow Room including features of an introverted, existential space, a private space which has been created to protect the humanistic aspect of ethos and holistic education from pressures and challenges in the wider school. The Room may also contain a particular perception of childhood.

5.2.1 The Shared Spirit of Ethos: Ascent and Freedom to Learn

The bringing together of counselling and education

A key significance of the Rainbow Room is that it allows for the school and counselling to co-exist as part of the same community, for values to flow from counselling to the education context as in *Freedom to Learn* (Rogers, 1983) and values from ASCENT to flow into the counselling room. This linking of ASCENT with Rogerian values around *Freedom to Learn* means that the Room has a permeable boundary in keeping with more contemporary approaches to an evolving humanistic counselling ethos (Rytovaara, 2015) which also values difference and diversity. This is represented in the comings and goings of characters, where attention is drawn to the different ways they enter and leave the Room.

The Play appears to capture aspects of Aspire, Success, Excellence, Nurture and Trust from the ASCENT ethos through the visual ethnography, relationships and practices in the Rainbow Room. The opening of the Play heralds the ASCENT ethos to reflect the high level of credibility this ethos has and brings together the whole school in an assembling activity where collective voices can be heard extolling what could be considered an Aristotelian view of ethos, the capacity of ethos to captivate a community and unite them under the banner of a "shared spirit." The song and visual ethnography of the assembly hall frame the entrance to the Room. The ASCENT mnemonic might also suggest the qualities of noble intent which Aristotle felt defined ethos. Examples of the ASCENT ethos are found both outside and inside the Rainbow Room, as presented in Table 5.1:

Table 5.1 The ASCENT Ethos

Key Feature of Ethos	How they are defined on ASCENT Posters	Examples from the Play
Aspire	Growth Altruism	Song: Reach for the Stars Visual Ethnography: Butterflies and Caption; the Policeman in the Aspire poster.
Success	Trying to get things right Altruism	Visual Ethnography: Figures in celebration; the caption on the Success poster. The Assistant Head-teacher states that her aim for counselling is to make children "feel better" "Trying to get things right" is reflected through the child client's activities and her pride in making something she took back to class.
Community	Difference and Diversity	Visual ethnography: Diverse community. Variety of people who enter the Rainbow Room as Community of leaders of ethos.
Excellence	Conversation Creativity	Visual Ethnography: Creative activities and the word "conversation" on the caption of the Excellence poster. Creativity is presented in the way participants engage with the toys in the Rainbow Room and specifically by the child client's play but also in relation to her use of technology ("going creative"). The entire Play is a representation of conversations gathered in the research.
Nurture	Growth	Visual ethnography: Growth metaphor Room is a specially created nurture space in the school.
Trust	Being caught when you are falling	Visual ethnography: Figures falling and being caught by others, highlighting a key message of ethos - if you fall in this school, someone will catch you. The Rainbow Room is considered as a key safety net where this catching takes place for vulnerable children.

The Rainbow Room therefore presents a very specific evidencing of what the ASCENT ethos might mean to this school. However, the key issue for my research question is that the school's view of ethos has a close ideological relationship with the views of Rogers (1983) which informs my counselling practice and the counselling ethos I attempt to instill in the Room. The narratives in the Play suggest that the Rainbow Room space is one which embodies Rogers' (1983) concepts of "freedom to learn," a type of holistic education informed by humanistic values integral to the values of ethos in the school and in counselling which I have outlined in Chapter Two.

Rogerian features are related to ASCENT in a variety of ways; Rogers (1951; p.489; 1983, p.52) believed in a growth narrative in education as clients and students **Aspire** to achieve their potential through self-actualisation. Aspire is imbued with Rogerian optimism and autonomy. Rogers (1983) argues that in order for this to happen a set of core conditions are necessary within relationships to **Nurture** this growth within holistic education. The school's photograph of Nurture in the ASCENT mnemonic itemises knowledge, independence and confidence which are nurtured by water, sun and soil (See Photograph 5.1). I see these as a potential metaphor for Rogerian core conditions (principally, empathy, congruence and non- judgemental prizing); Rogers (1960) too favoured agricultural images to emphasise growth.

Photograph 5.1 Nurture in the ASCENT Ethos.

The mutuality of **Nurture**, also emphasised by Rogers (1983) is evidenced in the Play by all participants. The Assistant Head-teacher talks of caring for all staff, including

myself. One of the ELSAs' comments about the "nurturey…down time" as something that she values most in the session. There is a level of altruistic support for each other which creates a particular type of **Community.** For Rogers (1983), this shared aspect of ethos would inevitably contribute to a community which allowed for "freedom to learn" to take place. Even the child client's wishes to support staff and her comments about that support creating *"a big country and the country is safe…it's good to be part of something" r*eflects on this sense of community. Rogers also believed that learners needed to feel safe and valued before they could fulfil their learning potential (1983) and this could only happen, as the child describes, in a community of relational safety. The Policeman in the visual ethnography also reflects this focus on altruism and safety.

The Room also reflects a Rogerian view of **Trust**. For Rogers (1983), this means an ethos in learning environments where communication between teachers and students reflects a trusting of themselves and each other, creating participative learning opportunities which are relational and therapeutic. The ELSAs describe how the room is shared as a model of good practice for children to learn from. This creates a climate where people can co-exist without territorial claims over parts of the room; the child client is trusted in the play to set up her work and go back to class; the Assistant Head-teacher talks of how she trusts me as the counsellor "infinitely"; the Ambassador teacher implies that I am trusted even though most of the staff are not really sure what I do; I have chosen the medium of a play because I trust that each character can speak for themselves in this Play without feeling a need to provide a commentary which might imply judgement. In this research, I also trust in and value their contributions. Every character in the Room is presented as a trusted leader of ethos, someone who brings something unique and different to the experience of the Rainbow Room.

Within the Room, **Success** is reflected as a form of experiential learning. The emphasis on trying to get things right, as well as the feeling of pride, acted out by the child-client's narrative and engagement with toys, and reflected in the visual 'S' for Success of the ASCENT poster, are also features of Rogerian discourse on success:

"We discovered that "failure" is only a word, that there is a difference between "failure" and making a mistake, and that mistakes are a part of the learning process" (Rogers, 1969, p.18).

This view of Success is also presented as feelings of happiness. This is further reflected in a series of phrases related to feelings of happiness in the ELSA's narrative. Increasingly, the concept of "happiness" is appearing in policy documents as measurement of children' well-being related to key areas in their lives (Good Childhood Report, 2009, 2019; State of the Nation Children and Young People's Well-Being, 2019). The Reports also recommend listening to how young people define well-being and in the Play, happiness is linked to a particular way of being and learning.

The conversation and creativity of **Excellence** are also features of Rogerian (1961) emphasis on relationships and creativity. Rogers (Kirschenbaum and Henderson, 1989) famously initiated an encounter group of eight hundred people, presented as a conversation between groups of diverse people to create their own learning experiences without hierarchy or leadership. His key tenet was to advocate that people relate through "being with each other" in an authentic way and that this way of relating could bring even large numbers of people together. Rogers (1954) believed that creativity was so important, he espoused a specific approach to creativity which stood in contrast to conformity and which he believed was related to excellence in all walks of life. Rogers (1954, cited in Bettencourt, 2014) believed creativity was so important for personal transformation and self-actualization, that his theory on creativity even predated his theory on core conditions and therapeutic change. Rogers' (1983, p.5) "sense of discovery, of reaching out, of grasping and comprehending, (that) comes from within" is reflected "within" the Rainbow Room. Here, participants are speaking with authentic, sometimes emotional voices, spontaneously experiencing and playing with the toys as a metaphor for creativity in their inner world and being self-reflective in allowing new insights to emerge.

This commonality of ethos suggests common ground between education and counselling which comes together in the Rainbow Room where school counselling is based. The Rainbow Room is not only a physical manifestation of how counselling in a

school can be positioned; the Rainbow Room in the Play is also a metaphor for the shared ethos of both professions. The Room is where and how participants communicate about ethos. It is both a physical and metaphorical space which reflects ethos; it is the "room" which Grint (2010) attests, "we cannot do without." This co-created ethos allows participants to come together and consequently create a spirit of inclusivity.

5.2.2 Inclusive Space for Vulnerable Children

The image of Trust presented by the ASCENT ethos appears to be a metaphor for catching vulnerable children and raises the issue of the Rainbow Room as a space dedicated to fulfilling the needs of vulnerable children, perhaps experiencing mental health difficulties as identified in the current mental health discourse highlighted in Chapter Two. In considering effective mental health services in schools, "a dedicated space, whether for universal or targeted support" has been judged as pivotal in numerous case studies provided to show efficacy of this provision (Marshall *et al.,* 2017, p.8, p.9, p.50). Examples include "calming environments used for children and young people to have a break from the classroom," "nurture rooms" and "sensory rooms" for children with additional needs. More controversially, spaces for difficult behaviour called "isolation units" have also been identified (Staufenberg, 2018; Department for Education, 2016).

The difficulty of finding space for counselling in schools, referenced in the literature review, (Meader, 2019; National Education Union, 2017), is an ongoing problem which the Clinical Supervisor references in the Play, highlighting how difficult this dedicated space often is to achieve and drawing a sharp comparison with what she considers inadequate makeshift spaces. In this school, however, space has been found and in the Play, it appears that the commitment to the ethos of the school and counselling service has produced a particular kind of space, and space is a crucial feature to allow nurture to take place (Loinaz, 2015).

The influence that ethos has on this space can be seen by comparing the Rainbow Room to others in existence. Bennett (2017), considering the creation of a culture in

schools for improved behaviour, also takes into account the importance of "space" in relation to inclusivity, but his focus is on "internal inclusion units to offer targeted early specialist intervention." He is keen to emphasise such units as helping to promote good behaviour which will "help students flourish as scholars and human beings," again referencing a humanistic value set for education. However, a closer consideration of Bennett's proposals (2017, p.23) anticipates that these units provide support for children with conduct problems, suggesting a focus on disruptive behaviour and a particular style of targeted provision. His comments about ethos and behaviour are also directed at staff:

> *"Teachers who refused to co-operate with the school ethos needed to be firmly directed themselves"*
>
> *(Bennett, 2017, p.56).*

What Bennett (2017) appears to be describing are more typical of "exclusion units" rather than "inclusion units," as children are removed from mainstream provision and then "reintegrated." Their focus, unlike the Rainbow Room narratives, is on behaviour, a focus eschewed for other understandings in the Play. In discussing behaviour problems in the Play, the Ambassador teacher used the term "behaviour" but to point out he thought the problems were more related to respect. When the Assistant Head-teacher talks of behaviour problems, it is presented as a series of difficult emotions for children, "unhappy, isolated, angry." Similarly, pejorative terms of "naughty" and "bad" were presented by the Supervisor as terms to be challenged. This language suggests that for participants in this research, the issue of challenging behaviour was bypassed in favour of a more empathic, humanistic approach in keeping with the ethos. Using the room for counselling as an option for disruptive children, enabled staff to be more sensitive to the needs of children and look beyond their behaviour. The Rainbow Room provision is not, as the ELSA states, "just a way of getting children out of the classroom." Also, the Assistant Head-teacher, even when expressing impatience with teachers, expresses empathy and understanding for their lack of time and difficulty coping, perhaps extending this inclusive spirit towards all staff:

Yet, there are some teachers who without an IEP [17]or provision map…… well, they think, if I don't acknowledge it's there, until I really have to, then, that's something I don't have to deal with at the moment. If I acknowledge this child and this child, they have extra specific needs which I don't have time for, I can't cope with it.

Taylor (2011), in a report commissioned by Gove, the then Secretary of State for Education, considers how education is failing groups of young people. In this government review of alternative provision, Taylor (2011) highlights some of the problems experienced by vulnerable young people who find mainstream schooling difficult, this time more specifically highlighting social care and mental health issues:

"…..young people who often come from chaotic homes in which problems such as drinking, drug-taking, mental health issues, domestic violence and family breakdown are common. These children are often stuck in complex patterns of negative, self-destructive behaviour and helping them is not easy or formulaic. Many also have developed mental health issues. To break down these patterns they need the time, effort, commitment and expertise of dedicated professionals working in well-organised, well-resourced and responsive systems." (Taylor, 2011, p.4)

The Rainbow Room is presented as an inclusive unit (Bennett, 2017) and a responsive system (Taylor, 2011). However, the Rainbow Room, because of its humanistic ethos, is more than this. Taylor's (2011) focus may consider mental health, but not necessarily a humanistic ethos. Many of the problems associated with the alternative provision described by Bennett (2017) and Taylor (2011) appear to have been avoided through the provision of the Rainbow Room and the reputation it has acquired. These problems include poor planning, poor progress and failure to reintegrate into mainstream schooling (Taylor, 2011). More significantly, in terms of a humanistic ethos, Taylor's report (2011, p. 6) cites "poor ambition or expectation for progress" which is very different from the "aspire" nature of the Rainbow Room space which promotes inclusivity as part of a shared ethos intended to enhance ambitions and

[17] Individual Education Plan

progress for children. This commitment reflects a belief in access to the benefits of education as a Human Right (UN Convention, 1989).

The Rainbow Room reflects a climate of inclusivity in relation to how the Human Rights of children in their "freedom to learn," their access to education is achieved. This is a key issue to emerge from an evolving humanistic ethos in the Zeitgeist (Aurora, 2016) and Rogerian practice. Everyone in the Play cites access to education as a key impetus behind the specially created Rainbow Room space. The ELSAs talk of meeting children there with "heads full of mash" unable to learn. The Assistant Head-teacher talks of the Rainbow Room provision making things more equal for some children. One of the Supervisors talks of emotional needs having to be addressed before learning can take place and the child-client describes developing learning. This approach creates a very different environment from those suggested by Taylor (2011) and Bennett (2017), perhaps because it has developed from the shared ethos of the school and the counselling service, rather than policy directives related to mental health or difficult behaviour.

Carol: It's like a community of children who use the Rainbow Room. There is a sort of link. They don't feel they're being alone or singled out. They don't think, "Why am I going there?" cause their best friend might go or other children in their class might go.Like when other people come into school and take them out, they feel, "Why have I gone?" But with the Rainbow Room, it's different, it's many children saying "Why am I ***not*** *going in there? Can I go in there?"*

It appears that the space is so valued that it has almost acquired a reputation among some children and the ELSA's perception is that "many children" want to go there. The child client calls it "the best room in the school." Moreover, she links it with the Quad, a place of childhood safety and happy memories. As it is only the size of a small store room, I would argue that it is not the physical space that is so important, but what it represents. Nor is it, as Taylor (2011) advises, well resourced (the ELSA makes her own butterflies; the school counsellor brings in her resources on a trolley). Yet, there is no stigma attached; rather it upholds all the qualities of the ASCENT ethos and the Rogerian ethos. It is also important for myself as the school counsellor that I play a

part in this space, that I am “included” enough to do this and do not become one of the school’s many visitors that the ELSA states make children doubt themselves in the reasons for seeing a special visitor. The Room is subsequently imbued with a sense of security and safety for children.

5.2.3 Secure Base and Safe Haven

The Rainbow Room in the Play may therefore be considered as a physical embodiment of the whole school approach to contribute to mental health in children, specifically through a dedicated space founded on a shared ethos. In the literature review, in considering approaches to mental health, a contrast was made between “universal provision” and the “targeted provision” of services like counselling. Questions and challenges were raised, and continue to be raised, about how this might be working in practice (Cromarty and Richards, 2009; Ecclestone and Rawdin, 2016; Hanley, 2017). It could be argued that the *Rainbow Room Narratives* shows how this school forms this working practice alliance, through a school counsellor working with other practitioners to create a therapeutic space. The role of “place” or physical space in this process is presented as being of key importance in this process.

The concepts of secure base and safe haven come from counselling attachment theory. The concepts of containment (Bion, 1962) and holding (Winnicott, 1945) are constructs from a clinical setting that refer to providing an environment that is safe enough for the client’s difficult emotions to be contained without spilling over into destructive behaviour. This is achieved through the creation of a secure base. A secure base in counselling is recognisable as providing a relationship attuned to the needs of the child and supportive of those offering nurture and care to the children. This in turn facilitates a lasting capacity in children to “attach” and form and maintain secure relationships with others (Bowlby, 1969, 2008; Ainsworth and Bell, 1970). In counselling terms, a secure base helps create conditions conducive to a reparative form of therapy. The Rainbow Room provides the physical conditions for this containment process to occur and the epilogue draws attention to this. The Room offers a holding space for distress.

A growing body of literature, however, also applies attachment theory to the role of schools (Ubha and Cahill, 2014; Bomber, 2007; Psouni *et al.* 2015; Paiva 2019; Loinaz, 2015). Attachment theory in this context considers the role of teachers as surrogate caregivers to whom children might attach in order to develop secure relationships. Secure attachments in schools have been found to increase student perceptions of their overall school experience, academic abilities, academic effort, quality of their relationships with teachers and peers, as well as perceptions of being more accepted and appreciated. Recent initiatives use attachment theory to create training for "trauma informed schools" (Paiva 2019). Secure attachments, in this research, however, like the containment of distress, are enabled from the creation of a secure base. Staff are offering both universal and targeted provision through this space.

Within the Room, different people contribute in different ways to the secure base. As the counsellor, I create a room of exploratory artefacts for the facilitation of therapy, the Assistant head-teacher attends to a safeguarding concern, the supervisors tidy and note distractions. I would interpret this as counselling facilitating client exploration, the Assistant Head-teacher ensuring clients stay safe and the Supervisors checking counselling boundaries are being maintained.

The concept of a secure base is often simultaneously used with that of safe haven – both images of place. Anguelovski (2013), referring to people who have experienced trauma, considers safe havens as places which construct nurture, recreate rootedness, and remake place. The Room provides the child-client with the opportunity to construct her own nurturing space and gives her a sense of physical rootedness within the Room which might help her remake a sense of safe place in her environment that can expand outwards from the Room. The knowledge of myself as the counsellor aware of the importance of safe haven to deal with trauma emerges in how I try to enhance this physical space (Orlans and Levy, 2014; Salloum, 2015). Hence, the play materials are carefully positioned to enhance a sense of safety in the Room. As the counsellor, I do not speak in the Play. Upon reflecting on this, I am aware this emphasises the importance of non-verbal safe space in my work with children who have experienced trauma.

Evidence of a secure base is often highlighted in how people handle transitions (O'Connor, 2017) and the child-client evidences the success of this process within the Room in the way she negotiates her anxiety out of the Room through using a mindful egg and spoon exercise and handling an awkward communication with the dinner lady. O'Connor (2017), drawing on examples from various contexts and more recent developments in neuroscience, would cite this as an example of resilience, suggesting how the secure base and safe haven of the Rainbow Room might contribute to the mental health of this child-client. Indeed, a resilience building approach is yet another feature of the teamwork being presented in the Play.

5.2.4 Resilience Building; Teamwork

In Chapter Two, I considered that the mental health discourse may be creating a vulnerability Zeitgeist that may disempower and pathologise young people. Other perceptions on mental health, however, stress resilience as a key buffer to mental health problems and increased mental health well-being (Shean, 2015; Rutter, 2013). In the Play, an integrated teamwork approach to resilience is suggested as the child-client references various adults who have helped her. These adults are also presented in the Room.

In Chapter Two, I noted that a key critique of Resilience Programmes is that they are short lived with short term benefits. However, resilience in this school is not presented as a programme. It is an integral part of the Rainbow Room provision, informed by the school ethos, and it is underpinned by my work as a counsellor, together with others. The significance of this teamwork is that it may provide an example of how the universal provision to mental health provided by the school is also being supported by the targeted approach of the counsellor, a model of working which Ecclestone and Rawdin (2016) consider under researched.

A model provided by Biggart *et al.* (2017) defining five aspects of resilience, illustrates how the teamwork presented in the Room, comparing and contrasting interventions from the counsellor and others, provide these resilience benefits to the child. However, a key comparison is that while the staff presented widely available universal

interventions to contribute to resilience, their contributions were perhaps more fragmentary and diffused throughout the school (see Table 5.2) than those of myself as the counsellor. On analysing the child-client's narrative, counselling contributions are also seen to permeate all of these resilience aspects, but are more targeted for the individual child (see Table 5.3). The Play therefore gives an example of universal and targeted approaches to mental health in action.

Table 5.2 The Universal Approach to Developing Resilience

Resilience Aspect	Resilient thinking developed in the Vulnerable Child	Examples of Resilience from the Play
Availability	People are there for me.	A range of people were there for children, from the Senior Management team who were doing "walk-arounds" to the Ambassador teacher who mentioned a sleep-over activity and a peer project.
Sensitivity	My feelings are manageable.	The ELSAs provide a programme of emotional literacy to help children manage their feelings. The "feelings doctor" can be seen in the visual ethnography.
Acceptance	I don't always have to be strong.	The school's acceptance of a Rainbow Room for children struggling offered acceptance of vulnerability.
Co-operation	I can work with others to find a solution.	The Ambassador Project cites working with others to find solutions. The ELSA comments on the negotiation of the limited space being a role model of co-operation to children.
Team belonging	I am valued and I belong.	The school assembly reflects a community of belonging and connection.

Table 5.3 The Targeted Counselling Approach to Developing Resilience

Resilience Aspect	Significance for the Vulnerable Child	Examples from the Play
Availability	A significant adult is there for the child on a one-to-one basis	The child-client talks of her relationship with the counsellor as "emotional

Resilience Aspect	Significance for the Vulnerable Child	Examples from the Play
		warming" and "very, very good."
Sensitivity	My feelings are more than manageable. They can be accepted, expressed, understood and transformed.	The child transforms very difficult emotions in the session. The aggression of Herobrine becomes a rescuing from bullies and being lonely becomes the capacity to enjoy being alone.
Acceptance	I don't always have to be strong. I will be accepted with love (unconditional positive regard).	A range of difficult experiences from the vulnerable child are shared in the counselling session. The child talks of being loved by the counsellor.
Co-operation	I can work with others to find a solution. I can also learn how to do this myself.	The child solves a range of problems - loss of favourite teacher, being left out, aggression and transition through her play.
Team belonging	I am valued and I belong.	The child states she finds attending counselling makes her feel she can understand others better and makes her feel she belongs.

The child-client was able to take this resilience out of the room and it was (sometimes) recognised by others, (the dinner lady noticed, but the teacher did not), showing that offering counselling provision was also potentially beneficial to the wider school ethos because the boundary was permeable. School counselling played a crucial role in holding and modelling resilience across all the sectors identified by Biggart *et al.'s* (2017) model of team resilience. However, counselling was more focussed on the individual child and emerged specifically and uniquely from the Room showing its stronger contribution to resilience, but also allegiance to ethos.

In the Play, the school is providing a tiered approach with the school counselling space in the Room providing the conditions for the five resiliencies to be more fully addressed for individual children. Also, this counselling provision remains constant, perhaps, when other initiatives have failed. Both the ELSAs and the manager reference

this. The manager's comment, again using images of place, *"where else can they go?"* referenced school counselling as providing a final safety net (like the image of Trust in the ASCENT poster) when the features of a secure base provided by other people had not worked. Furthermore, there was a suggestion that even services outside the school would not be able to offer this provision as they would either not be available or not be available long enough. Both the Assistant Head-teacher and the Clinical Supervisor felt that counselling, if necessary, should be a continuous provision, not a short term programme.

In the Play, this multi-faceted, but team approach, united under ethos is presented as working well. However, the focus is not on a deficit model or vulnerability zeitgeist, but rather the traditional holistic education of the ethos. The child client is not presented as having mental health problems and her approach is one of creative play, imagination and problem solving within a therapeutic space. This may not have been possible within a different type of space. Although one of the ELSAs uses the word "phobia," there are no other specific references to mental health problems from anyone else in the Play. This reflects the paucity of mental health labelling in any of the interviews. Words or phrases like "vulnerable," "tortured souls" and "attachment behaviour" do however, reflect an understanding and sympathy towards children struggling with problems. The space has been created from a combined educational and counselling ethos that appears to favour a resilience model over that of a mental health deficit model. Children (and adults too) are "freed" in the room to develop a resilience to deal with what might be troubling them. The resilience aspects modelled may also therefore support adults. The need for this support emerges from a closer scrutiny of how the private space of the room might differ from the more public spaces outside.

5.2.4 The Private Space

As I have said, if it is true, as Delamont (2014) attests, that a key feature of spaces in educational ethnography is related to how people draw their boundaries - what ideas, values, behaviours are kept in and what are put out, then my choices regarding the way this room is presented and inhabited are worthy of consideration. People who

have been presented in this space appear to all uphold the humanistic values of ASCENT and Rogerian counselling. There has therefore, perhaps, been a certain level of exclusion in any dissent, even as I talk of inclusivity in this Room. Within the Play, there is perhaps something of my own aspirations for the acceptance of the counselling service through the prominence of the Rainbow Room, the counselling space and the values presented by others. However, participants do describe other spaces and a closer analysis on contrasting spaces espoused within the Rainbow Room allows for other perceptions of the Room to emerge, as well as other layers of meaning to be uncovered in the narratives.

A key focus recommended for ethnographic analysis is often related to the contrast of public and private spaces created by the ethnographer's capacity to look outwards at the research field and inwards to their own subjectivity (Tedlock, 2000; Riessman, 2008; Atkinson, 2014). This contrast perhaps also reflects on the tension in the differing emphasis on ethos presented by Aristotle and Rogers. Aristotle considered the wider community, perhaps looking outwards, while Rogers was more focused on relationships within that community.

Although the Play has identified features of the public whole school approach to which counselling belongs and subscribes, and however much I prize the ASCENT ethos, the Rainbow Room is a specially created space for the purposes of nurture. This contrasts with some of the views presented of the wider school. Participants enter and leave this Room. The boundary may be permeable but it is still a boundary. There is a striking emphasis on the Rainbow Room being different from the wider school. Many of the practices referred to within the Room by participants belong to extra-curricular activities, not mainstream schooling: The ELSAs highlight emotional work; the teacher of the Ambassador project cites a project which offers children ownership and opportunities for helping as part of the school community; children using the Rainbow Room themselves create a supportive community, based on their inherent vulnerability; and as the counsellor, my activity is also seen outside mainstream education. My formal role is to offer professional counselling, not education.

The Assistant Head-teacher's aspirations consider that community can extend outwards from the school to embrace parents and other professionals, but the Rainbow Room, the space and positioning of school counselling, seems to be a more introverted and private space with a selected community of people in the Play carrying the humanistic values. This privacy is reflected when the Assistant Head-teacher says, *"we don't share publicly we have a school counsellor".* A range of contrasting statements appears to make distinctions between the practices in the "private" Rainbow Room and those required in the more public spaces of the school and society. The humanistic ethos presented in the Rainbow Room sometimes appeared to be easier to sustain here, than in the wider school ethos. Participants in the Play made many references to times, practices and places where the humanistic ethos was compromised by public pressures from the Zeitgeist, identified in Chapter Two as change, mental health and evidence based outcomes.

There was tension between myself and the Assistant Head-teacher over the use of a cloth on the window to protect the requested privacy of a client to reinforce the separation of this space from the more public spaces of the school. The Assistant head-teacher perceived the safety of the private counselling relationship to be in conflict with the public safeguarding procedures. Similarly, different views on technology emerged. The ELSA used technology as a transition tool to help children move from home to school and the child-client saw metaphors from technology as a way to express her private thoughts and feelings in the Room. However, the Assistant head-teacher saw the public use of Facebook time by parents as highly problematic. A key part of ethos seemed to be allowing different, and even, conflicting views to emerge. The Clinical Supervisor highlighted how conflicts related to child protection might result in inner tension for the counsellor with no external resolution. The "harmony" of the children singing was contrasted with the discordant music from the adjacent room.

As well as influences from the Zeitgeist, these comparisons might point to a tension between the private space of the Rainbow Room and the outside, more public space, the "in between" space identified by Siddique (2011) and McLeod (2011) as an

important area where counselling may be influenced by pressures on the host organisation. The music from the adjacent Room which prompted different responses from participants seemed an important reminder of this. The ELSAs laughed off the noise, the Ambassador teacher danced to its tune, the Assistant head-teacher initially enjoyed its energy and then became depleted and distracted by it, the Supervisors wanted it stopped and I as the counsellor, seemed to ignore it. Interestingly, it was only the child-client who seemed to respond with a more nuanced approach, recognising that this in between space would be difficult to negotiate, realising that she would need to move between the private space of the Rainbow Room into the public space of the wider school, e.g. her leaving the room to play Grumpy in her class play caused her concern which she regulated through her mindful activity. In this respect, the vulnerable child-client had a powerful part to play in the ethos of the school. It could be argued she carried the vulnerability zeitgeist, but also held her own wisdom in how to address difficulties in herself and in the school.

Although teamwork and resilience are presented as creating a private secure base within the Room, this is not reflected as routinely happening outside of the Room. The Rainbow Room private space may be very different from that of the more public school. The nature and possible reasons for that difference can be found in the range of metaphors that emerged from analysis, related to movement, as well as working practices of participants. These metaphors highlighted key tensions between the private space of the Room and features of the wider school. Kurki and Brunila (2014) in Chapter Two suggested ethos might be a platform for struggle and this struggle can be seen in tensions related to rigidity and necessity in the wider mainstream school in contrast to the freedom of the Rainbow Room.

5.2.5 Freedom v Rigidity and Necessity

In the Play, there is a contrast between the Rainbow Room way of working and that of the wider school that emerges in the choice of language and especially metaphoric language used by participants. These metaphors bear a striking resemblance to what Rogers (1983, p.112) might have cited as “freedom versus rigidity,” a contrasting of growth with stagnation.

In revisiting the Rainbow Room Narratives, I perceive that I have presented most participants as talking freely and engaging with play artefacts in the Rainbow Room. Their use of play materials communicates unconscious feelings and experiences just as play does for a child in therapy (Geldard *et al.* 2017; Chesley *et al.,* 2008). It is presented that staff and children appear to enjoy and envy working in the Rogerian way presented in the space of the Rainbow Room. Emphasis appears to be placed on "freedom" in the room which contrasts with restrictions outside of the room. The metaphor of "freedom" is repeated by the teacher envying the "freedom" of myself to work in a way that respects young people's strengths and his joy of allowing children to be "free" in the Ambassador project. Rogers (1983) believes that learning is facilitated by creativity, personal choice and controversy around something in one's life. Many participants spoke with this discourse in the ethnodrama. For example, when the teacher leading the Ambassador project talks of this initiative, he describes creative learning which he considers the opposite of "*spoon feeding."* He emphasises the importance of personal choice, especially as his work with the ambassadors is voluntary. His personal controversy is that he feels he is limited in how little he can do. Ironically, he is speaking of this project as education and calls his other classroom work *"on the periphery"*, which again highlights a key difference between the humanistic values he cites as practice in the Rainbow Room, with those he must carry out more formally as a class teacher.

The Assistant Head-teacher and Ambassador teacher consider work outside the Rainbow Room to be more rigid, using terms like *"straitjacketed", "restricted", "constraining."* In contrast to the *"relaxed"* atmosphere of the Rainbow Room, the Ambassador teacher notes, "*Your life is ragged running all over the place juggling,*" and work is "*full of swings and roundabouts*." The Rogerian (1951) innate actualising tendency, the natural tendency of the organism to maintain critical elements necessary for growth stand in contrast to the "driven" metaphor of the Ambassador teacher and the "stretching" metaphor which suggests the growth aspect of nurture has to be forced within the formal curriculum rather than allowed its innate freedom to develop :

It has been stretched one way and is hopefully now going to be stretched back more into the integrated nurturing curriculum that we want it to be ….an integrated curriculum….

(Assistant Head-teacher).

This suggests a very different type of engagement with ethos from that presented in the Rainbow Room. Holistic education in the Play underpinned by the humanist ethos is being presented in the Rainbow Room in contrast to mainstream education. The presentation of staff outside of the Room also alters. Team work was possible in the room, but outside the room, the Ambassador teacher notes, "*there was a struggle to do team work meaningfully."* The child-client notes that her favourite teacher has left because he was tired and the Ambassador teacher notes that efforts to have a reflective (possibly therapeutic) space for staff have been thwarted by the member in charge going off ill. In the Play, the Assistant Head-teacher acknowledges stress and loses concentration. This focus on difficulties for staff highlights how maintaining the Rogerian "nurturing climate" may be difficult for staff in the wider school. In the most recent Health Survey from the Education Support Partnership, (2017), the leading charity for supporting schools, 75% of teachers, teaching assistants, head-teachers and other education staff said they had experienced a variety of stress symptoms in the last two years, including panic attacks, sleep and concentration problems. These problems may impact on the capacity of the wider school to provide the secure base evidenced in the Rainbow Room. Staff stress may reinforce a vulnerable child's sense of insecurity in their world and affect how they engage with their environment (James, 2017). Several researchers have suggested that teachers' behaviour could impact on young people's mental health (Harden *et al.,* 2001*;* Graham *et al.,* 2011). Others also suggest that teacher stress impacts on perceptions of children's anger and anxiety and that addressing teacher stress may improve social, emotional and behavioural functioning in children (Jeon *et al.,* 2019; Kwon *et al.,* 2019*).*

Van Deurzen (2012, p.5), considering humanistic ideas to be more existential in a more postmodern framework, adds to Rogers' views on "freedom to learn" by highlighting

that freedom is governed by limitations and a tension between "freedom and necessity." In this context these limitations may be set by those of the wider educational policies and practices, inflexible systems that may contribute towards "rigidity" in their set boundaries. Nevertheless, van Deurzen (2012) claims that the tension between freedom and necessity is an important place, another "in-between space" which offers an opportunity for new insights to emerge, anxiety to be expressed and pivotal choices to be made. The Room may represent a choice that has been made to continue to promote "freedom," whatever the limitations.

The Room represents a particular way that participants have chosen to promote freedom to learn and humanistic ASCENT values, even when having to deal with the more rigid procedures, limitations and necessities facing them in contemporary education. Greater understanding of the choices that have been made emerges from a closer analysis of the language, and metaphors, related to time.

5.2.6 Time in the Rainbow Room

Torre (2007) claims that attention to time in research yields important information about how participants experience and shape their world. For Torre (2007), participants use time in a metaphoric way to reflect on how they conceive their world and in speaking of it in a temporal way, they also create a reality. Chapter Two identified rapid change as a feature of the Zeitgeist, so how participants engage with time, or lack of time, may impact on how they handle change. Time is a resource and choices about how this resource is used offers important insights into how participants act within their environment. The way characters behave within time and relate to time impacts on the ethos of the school. Existential humanistic approaches also emphasise how human existence is defined by movement in time as a way to make meaning of complexities in life (Heidegger, 1929, cited in van Deurzen, 2012). An existentialist approach considers time as a limitation that creates a necessity to which people must respond. Time compromises people's freedom but also presents challenges that can lead to innovative and circumspective approaches to retaining their freedom (van Deurzen, 2012).

Pressurised Time

Many participants were compromised by time. The Assistant Head-teacher's transcription had fifty seven mentions of time and the Ambassador teacher mentioned time thirty seven times. In the Play, the teacher of the Ambassador project is *"driven by time,"* because his reality is one of being stressed and rushed by the limitations time has imposed. Often, time phrases were exaggerated and this is reflected in the Play - *"all the time," "whole time," "long time", "million times better."* People's work was described in terms of time, e.g. *"ELSA Time," "FSW Time," "Counselling Time."*

Time was repeatedly mentioned as causing restraints and blocks to the school ethos. The restraint of time was presented in the Play as impacting on:

- Teachers not having the time to address special needs in children, cited by Assistant Head-teacher.
- Social connectedness within the staff team ("*can't share lunches;" "no time to share what everyone does"),* cited by Ambassador teacher and Assistant Head-teacher.
- New initiatives ("*no time to put new plans in place*"), cited by Ambassador teacher.
- Learning and homework ("*I think I've got tons of time. I can wait a bit but then I get like a day left and then it's really stressing me*"), cited by child-client.
- Listening to the ideas of children ("*no time to listen"),* cited by the Ambassador teacher.
- Organisation in families ("*parents busy making tea unable to listen to children"),* cited by ELSA.
- Time restrictions to counselling, cited by the Clinical Supervisor.

How the humanistic ethos can exist, and develop in this environment is a key challenge for the school and the counselling service. Currently, pressures on staff time in schools have led to the National Education Union (2018, p.13) citing "crisis" and "damage to the learning of young people" by increasing workload in schools, which has reached unprecedented levels. Teachers in England work an average of fifty four hours a week, while school leaders work in excess of sixty, according to the Department for

Education's workload survey (2016), although the most recent survey (2019) claims this is decreasing. Support staff, like the ELSAs, regularly work beyond their contracted hours.

This focus on pressurised time, however, did not exist in perceptions of the counselling service delivered in the Room.

Time for Counselling Children

For James and Prout (2014), time is used to produce, control and order the everyday lives of children. Time therefore becomes a crucial part of the way ethos is created in a service for children. However, it also gives insight into how children and childhood are perceived in the ethos. A focus on time metaphors also highlights a distinction between counselling time and that of the pressurised time in the wider school.

Part of the way people identified me as a counsellor was through features that connected me with timelessness, as if I existed without the normal boundaries of time. There is the view that within the Room, I had time to listen to children that others did not. There is also a held view that I have longer to work with children. This aspect of my perceived time is generally envied. The counselling service, through its metaphor of time, therefore holds something of the ethos of the school that the wider school may struggle to uphold, and as such, is greatly valued. The fact that time is not as free as it seems may not be entirely true, and this is pointed out by the Supervisor who does not allow the illusion to be maintained, but she is not a member of the school. Nevertheless, when participants talk about counselling time in the Play, I am aware that it is noticeably flawed in chronological accuracy: In the Play, the ELSAs have an impression that I had been at the school twice as many years as I actually had; the Assistant head-teacher similarly mistakes the length of time I have worked with a client. In counselling terms, I often have difficulty offering the "counselling hour" to all clients.

However, in the view of time, held in the counselling space of the Rainbow Room, there are perhaps also unconscious pressures from the Zeitgeist being denied or kept at bay. The view of "unhurried time" (Crain, 2003) being crucial to the well-being of

children is something that both the counselling and school ethos appear to want to protect, albeit seemingly at an unconscious level. The ELSA's comment that she had felt my presence before I came, perhaps refers to the ethos of the school where counselling humanistic values were already instilled before I arrived and may well continue beyond the influence of individual people. Shuffelton, (2017, p.2) criticises the way "treatment of children's time as a resource to be measured and organized for maximum productivity, like all precision in time-measurement" is used. Conversely, in the epilogue, through the personified voice of the Room which quotes from my autoethnography, I present my own perception of understanding timelessness in childhood being important to counselling children. The Room talks of *"hours unwind(ing) time and thread(ing) minutes into days."* The Room, however, also talks of having a sense of "no time" and "always" being a (metaphoric) storeroom, perhaps alluding to a less happy state of childhood problems. The Assistant Head-teacher, describing "*saving me for the children*" is actually protecting me from the pressures of time which the Supervisor references as affecting other counsellors in other schools where their time with children was limited. The extent of this commitment is seen in the Assistant Head-teacher's awareness of how CBT could reach more children in a quicker period of time, yet her decision is to choose a longer term service for more vulnerable children. The Supervisor also criticises the way counselling time is connected with limitations in money as an oppression of children's rights, so in this respect, the aspirational timelessness of the Room may uphold those rights that could be compromised by time pressures.

This protection of children from time constraints might also say something about how the ethos of the school views not only children, but childhood. The perception of time suggests that the Room itself is perhaps a metaphor for the state of childhood. The use of time suggests that leaders have colluded to protect the space of childhood as much as they have tried to help individual children. In the literature review, Chapter Two, I tentatively suggested different ways that the Zeitgeist may view the state of childhood. I also highlighted the issue of adult anxieties being projected onto children. Instead of this however, I have not found anxieties being projected onto children by participants in the Play, but reflecting the data from the research, I have presented

instead a projection of a humanistic faith, that given the right conditions, children will develop and flourish. The sense of time being more fluid might be a reflection on how participants view the world of children, a kind of existential perception of the state of childhood. This sense of freedom from the constraints of time may reflect a Romantic view of the state of childhood (Blake, 1757-1827; Wordsworth, 1770-1850; Reynolds, 2014) as opposed to more socially constructed views of childhood (Aries and van den Berg, 1978). Romantic views of childhood believe that this is a valuable and innocent stage of development to be protected and nurtured. A Romantic view of childhood also reflects on the needs and choices of adults. The Romantic author, Rousseau's depiction of childhood and education through *Emile* has led various commentators to focus on his views of "man requiring a healing education to return him to himself," (Scott, 2006, p.88), linking a view of childhood closely with that of mankind and the therapeutic value in nurturing education. By creating this timeless Room that honours the state of childhood, participants may have found a way to overcome the limitations imposed upon them and uphold the humanistic ethos in the school. Awareness that such a space exists may be nurturing and healing for other adults in the school. This perception of childhood is therefore integral to the ethos of the school. School counselling is considered crucial in protecting that space and that view.

Part of the Room's association with nurture may also come from how the Room presents another practice related to time, however, that of time for reflective practice.

Narrative Time and Reflective Practice

A key feature of my role as a counsellor, supervisor and researcher is to enable clients, supervisees and participants to reflect. The Play presents this through examples of narrative time in which people make meaning of difficult personal experiences by working across time, from the present to the past and then back again (Clandinin and Connolly, 2000). Narrative time was used in the interviews by all participants, although I was only able to include a few examples in the play, that of the child-client and the ELSA. As well as reflecting the motivation and commitment of the ELSA, the snapshot about the butterflies gave an example of narrative time, used reflectively, enabling people to make meaning of their life and events which may have been difficult for

them. In contrast, attempts to carry out this reflective practice through a mentoring project for staff outside of the Room had not been successful. The Rainbow Room is therefore also presented as an important and protected space for adults to engage in reflective practice.

Reflective practice is an important method for developing new professional insights and was identified in the literature review as a key feature of phronesis in leaders. Researchers have considered narrative as a form of reflective practice that facilitates transformational learning opportunities (Carroll, 2007; Chesner *et al.,* 2007) which may point to ways to build new knowledge bases for practitioners.

The child-client too used cyber time in a narrative way, transforming her experiences of bullying, as she moves in and out of reality and fantasy, as opposed to moving from the past to present time as in traditional narratives. This use of technology to create reflective practice enabled her to access experiences of technology gaming as a form of resilience building, imagination, identity development and narrative making[18]. As I re-read the Play myself as a form of reflective practice, I find myself reconsidering the increased benefits and problems in gaming, (Manago, 2014; Crowe and Watts, 2014), and wondering if the child-client's use of technology as a bridge from fantasy to real life problem solving, also suggests a new avenue for my counselling practice with this younger generation. Time to reflect on gaming may be part of developing resilience in young people.

In keeping with the promise of ethnodrama, new understandings of the Rainbow Room space have emerged related to how the space metaphorically embodies the expression of the multi-facetted nature of ethos. It is the Room, and what it represents, what Grint (2010) suggest we cannot do without that holds the power for

[18] Her use of the term *"go creative"* from computer gaming is itself a metaphoric statement of resilience. The term means you cannot be killed in a game and you are free to build the world you want without any threat. This level of the game is perceived as a scaffolding activity to gain new skills for more advanced levels.

the leaders of ethos. I now turn my analysis to those leaders who have been presented as inhabiting this Room, to consider how they shape and direct ethos, and how ethos is influenced by their qualities, values, beliefs and practices. .

5.3 Devolved Leadership

I have discovered that the Rainbow Room is indeed a shared space where the spirit of ethos is co-created and upheld by both the school and the counselling service. However, there is also something very precarious about this space. The ELSAs note favourably its difference from a classroom and former use as a storeroom, but also how the Rainbow Room has deficits in "space," "outside world" and "natural light;" the counsellor has to go to some lengths to transform the space into a therapy room; the epilogue hints that it might return to being a storeroom. Leaders are therefore also working in a space that is marginal, uncertain and precarious. It is not, as one of the Supervisors reminds us, the norm. Also, the space between the Rainbow Room and the school is an awkward space for the leaders to negotiate. In the Play they must traverse from the school into the Rainbow Room and back again. The journey into the room was presented as difficult for several of the participants, myself and the child-client particularly, suggesting, perhaps greater degrees of difficulty in being leaders of ethos in these roles. Yet, a variety of diverse leaders have emerged from the Rainbow Room.

In the methodology section, I critiqued my choice of sampling as being a specific community which was sympathetic and supportive of the counselling service (Marcus and Fischer, 1999). In analysing the Play, however, I realise how many different voices this community produced. The Play has therefore presented a particular style of leadership which I identified in the literature review as falling under the terms "distributed," "shared," "democratic" and "collaborative" (Woods and Roberts, 2018; Grint, 2010; Bush, 2009; Harris, 2008, 2017; Harris and de Flaminis, 2016; McLaughlin, 2015; Huber, 2004) to reflect the non-hierarchical, relational and shared values approach of leadership. I am favouring the term "devolved" however because it captures my experience of how my views of leadership have evolved to consider a leadership style, role and practice where power is decentralised and localised, in this

case, within the Rainbow Room. This is in keeping with my Rogerian philosophy of a shared humanistic set of values and the humility of leaders who facilitate a collective, nurturing environment identified in Chapter Two.

Referencing Tolstoy (1828-1910), and believing that leadership is influenced by the Zeitgeist, Grint (1997, 2005, 2010, 2014) favours a postmodern approach to leadership which decentres the traditional concepts of leadership as stereotyped on images of the superhero leader, often without proper research or attention to context. Grint's (2014) use of unconventional, ironically secular language in describing leadership also contests more traditional views. Like Rogers, Grint (1997, p.13) also cites Lao-tzu's belief that "a leader is best when people barely know he exists". Grint (2010) believes devolved leaders are indispensable to an organisation. Not only must they present as the crew of the leader-ship, but they must also be leaders too. He eschews scientific approaches to leadership and prefers a more interpretive, contextual view of the role with an understanding that leadership, like ethnography, has many layers open to interpretation. He also considers leadership as an "array of arts, more than a science" (Grint, 2000, p. 6), even using the word "theatre" and "painting" to consider features like identity, vision, tactics and communication that create leadership. He may therefore have approved of the vehicle of a Play.

The findings of the Play can also be considered and extended using a fourfold typology adapted from Grint (1997, 2010) which Grint uses to synthesise his views of leadership (See Figure 5.2 and 5.3).

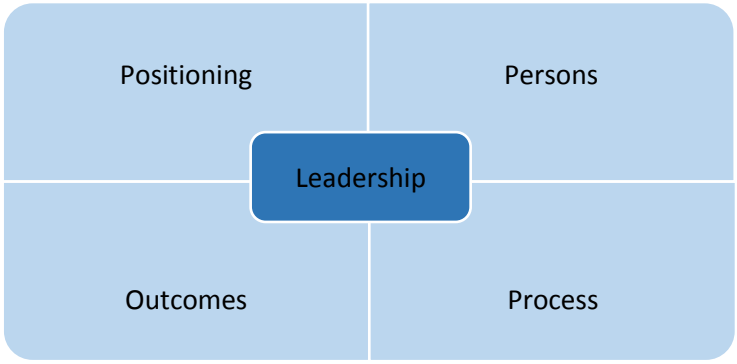


Figure 5.2 Grint's typology of leadership

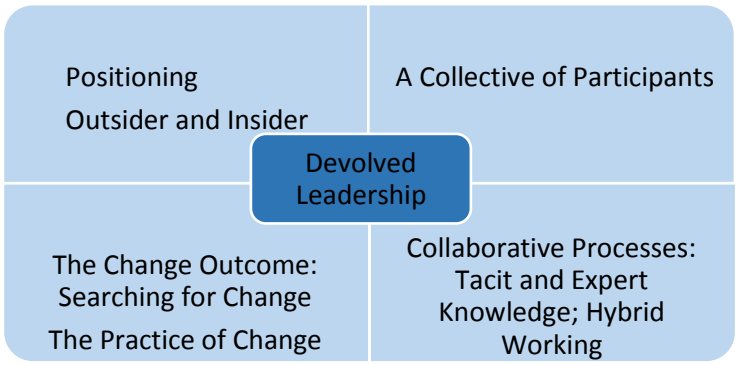


Figure 5.3 The Nature of Devolved Leadership in the Play

These four aspects of leadership offer areas for further exploration of devolved leadership in relation to ethos:

- A collective of participants with shared values in the school are presented as persons who lead the ethos. This devolved leadership is, however, different from the traditional model of leadership belonging to the counselling profession and presented in part by the Supervisors.
- The process of collaborative working is presented with an emphasis on tacit and expert knowledge coming together to help young people experiencing isolation and loneliness. This collaborative process also points to a way of hybrid working for the school counsellor.
- The intended outcomes of this leadership are presented as an intention to bring about change. Grint (2010) appeals to the work of Rittel and Webber (1973), to address what he cites as "wicked problems," complex social problems which have no clear cut outcomes but which need to be tackled in a way that might lead to change.
- The positioning of leaders is highly ambivalent, caught within the wider school system, but also looking inwards to sustain the ethos.

5.3.1 A Collective of Participants

The "persons" of this Play within this style of leadership are a collective of people who share a set of humanistic values. The different voices of the participants are presented

as a collective from diverse practices of leaders delivering ethos - school counselling, emotional literacy, teaching, managing and supervising, and children's play in counselling. In choosing to present so many people in the Rainbow Room narratives, leadership has been collectively devolved among a variety of people including the child-client. My position as the school counsellor in the Play stresses that I am part of this wider group of collective leaders. Grint (2010) attests that in devolved leadership, the collective is greater than the sum of its parts. The team is more important than any individual. Harris (2017), a practitioner headmaster, considering leadership in education, also describes teamwork founded on mutual respect, equality and nurture:

> *"To establish an ethos that works, teamwork lies at the core: the entire community working together and recognising the role they each play and the strengths they bring. There is no place for hierarchy or ego – everyone involved must have their voice heard, everyone must be nurtured." (Harris, 2017)*

The ASCENT and Rogerian values of the Rainbow Room Space which allows for a secure and resilient base to be created for children is therefore one that is shared by other leaders in education. In this collective approach, the boundaries are porous, (Grint, 2010), encouraging a wide range of people to become leaders in their community. Just as the boundaries of the Room are permeable allowing education and counselling to flow between each other, so too, within the Play, leaders can be drawn from children to senior management and even outsiders like the Supervisors.

The literature review considered that leadership qualities ought to have an ethical orientation towards others (Reinders, 2010; Luxmoore, 2017; Moran-Ellis, 2010). Ratts (2009) has claimed that an ethical stance leads to social justice, the fifth force in counselling. This is also upheld in the Play. The Assistant head-teacher's shared values with myself, her commitment to counselling, is summed up in a social justice concept:

> *In terms of all children having an equal opportunity or having a more equal opportunity for some children….. If that means there has to be more equal opportunities for some children then so be it, this (counselling) is it.*

This ethical stance that is created is not from focussing on disparate practices of the leaders, but what they share in common. Disparate practices are not a problem under a system of leadership that embraces a shared ethos of values. The educational aims that Woods and Roberts (2018, p. 38) describe are embodied in the Play's representation of leadership:

"Leadership distribution may give priority to educational aims based in a more expansive view of the person, leading to a holistic perspective of human development and a concern to foster deep learning."

The humanistic values underpinning ethos lead the Play to present leaders as carrying out disparate practices which focus primarily on the well-being of the child. In this respect the counselling work is a perfect fit with the school ethos.

I think we're very lucky we also have counselling in this school. I think our work is similar to the counsellor's in the way that we're all trying to help children with difficult issues and problems, and we have the same overall working aim…. to have children that feel more confident, happier, safer

(ELSA describing their work).

Tensions between the Persons of Collective Leadership and Traditional Leadership

Woods and Roberts (2018, p.39) make a key point that under traditional leadership models, the higher hierarchical position one holds in a school, the more resources people will receive. Yet here, there is almost an inverse power relationship which raises a number of interesting issues in relation to leaders of ethos, having a different type of influence, based not on power or resources, but on collective values, on a style of leadership that serves the greater good in the moment and in the future. In Chapter Two, it was identified that increased funding did not necessarily lead to improvements for disadvantaged children in education. In this research, it appears it is not funding or resources that make a difference, perhaps, it is more important that the values behind any initiative are part of a collective and collaborative ethos shared between various

leaders of ethos. Relationships within the Rainbow Room are presented as relationships of equality and shared distribution.

However, this is not entirely the view presented by the Supervisors. The Supervisors' views are important in this Play because they reflect the specialism of the profession of counselling. Yet, there may be a dissonance between the role of a school counsellor as a devolved leader of ethos in the school and the specialised role of a school counsellor within the counselling profession. The Supervisors open by presenting their professional backgrounds, unlike any other participants. Instead of a focus on collective values underpinning practice, their focus is more on supervisory practice only - addressing boundaries around time and space; safeguarding and theory; the failure of BACP to set standards. When the Assistant Head-teacher mentions another specialist counselling service, she is equally disparaging of that organisation's representation of the profession's use of trainee counsellors, but also of the fact they would not be part of the school. She may be alluding to the fact they might not understand the school ethos and hence not share the collective values. Indeed this lack of collective values has been identified as a problem in establishing school counselling in Chapter Two (Moor, 2014).

In contrast to my colleagues in the school, arriving from out-with of the school environment, the two Supervisors present a more traditional view of leadership which is more associated with a top-down approach related to policy formulation, decision making and implementation (Woods and Roberts, 2018). The Peer Supervisor talks of "the bosses down" affecting practice and both Supervisors are highly critical of the counselling profession's failure to support school counselling. It is the supervisors who talk of counsellors being marginalised and who are critical of the way they are treated in schools, almost slow to acknowledge this is not happening here. There is tension presented in the view of counselling as lacking professional standing but also being a vocational, charitable endeavour, suggesting perhaps another set of values which are not really developed in the Play. Unlike the devolved leadership of the Rainbow Room, the Supervisors may be paralleling an increasing traditional leadership of rigid top down structures in the counselling profession as evidenced in the recent professional

controversy over a new competence framework (Stevens, 2019). Their views are valid and reflect wider problems in the profession, but they do not consider devolved leadership as a possible way forward.

The Supervisors also hint at judgemental, inter-professional tension, alluding to their different backgrounds, perhaps pointing to what might happen when there is not a shared ethos. There are no training courses for this type of supervision and no forums where people can come together to develop an ethos of shared values (Harris and Spong, 2017). The Supervisors tidy up the play materials or inspect the constellation in the doll's house. They do not, unlike the other leaders, engage in play. Indeed, BACP (2019) has only recently included "play in therapy" as a competence of counsellors working with young people.

However, the Supervisors do also uphold the rights of children and consider that the school is "a good place for the counselling service to grow, and to be there and to develop," so the humanistic values are still represented. By bringing the supervisors together in the Play, there is also the inferred change that supervisors might be meeting together more to discuss and collaborate on the problems of school counselling, whether in training or network meetings, and so became part of a more devolved system of leadership.

5.3.2 Collaborative Processes

The Collaboration of Tacit and Expert knowledge

Models of distributed leadership also advocate that definitions of what constitutes knowledge and expertise in service of a community have to be reconsidered differently from traditional leadership models (Grint, 2010). In this devolved leadership, the issue of partnership between tacit and expert knowledge becomes a key area identified from analysis of the narratives presented in the Play. A specific example of how practitioners with tacit knowledge collaborate with the expertise of the counsellor in dealing with loneliness in children is presented as another example of universal and targeted provision working together. Also, this collaboration leads to a hybrid positioning of school counselling.

Tacit Knowledge

The Ambassador teacher talks of how meaningful the counselling connection is to one child and references a holistic approach in counselling to the development of the child which covers self-esteem, self-development and self-awareness of the child, "all the selfs really," recognising that counselling is about a focus on the child which my fellow leaders share. This understanding is reflected in the prominence given to the activity of play in the Rainbow Room.

This activity of play, as a key feature of childhood, is presented as a value-laden theme that unites all participants. All participants in the Room, with the exception of the Supervisors, value and take part in play, not just the child. The child client is a composite role and therefore her material is richer and more complex, and is presented through the medium of her counselling play. However, the ELSAs prioritise play over their prescribed scheme of work. Moreover, the ELSA's narrative about her childhood butterflies and the Ambassador teacher's wistful comment about fishing as a child, suggest that the relationship with a practitioner's own childhood may be indicative of this tacit knowledge. Witte *et al.* (1991) notes that there are links between teachers' understanding of play in their own childhood, their teaching styles and respect for the importance of play in the lives of children. The values of leaders include a capacity to understand and focus on the world of the child, to be child centred.

> *And I think all teachers would work in that way (counselling) if they had the time and the freedom; because all teachers would want to teach that way too, to a child's traits and stuff*
>
> *(Ambassador Teacher).*

I would attest that respecting and understanding the importance of play activities to children may be a key feature of tacit knowledge. Groos (1986, cited in Cohen, 2018) makes the point that children play in order to learn, but also to survive adverse childhood experiences like trauma. Bennathan and Boxall (1996) also make a strong case for play as part of nurture in schools. Play therapy is also heavily influenced by

the work of Axline (1964) whose theory was developed in tune and at the same time as the work of Rogers. The role of the school counsellor in leading this play in therapy for the child is presented as central to this process. In the Rainbow Room Narratives, I provide the materials for this to happen and indeed in practice, would usually offer non-directive therapy as presented through the child-client, believing in the therapeutic role of play in a child's life.

A key feature of accessing this experience which underpins tacit knowledge seems to be related to one of Rogers' (1957) core conditions, that of empathy. Empathy may have come from experience which leads to tacit knowledge. However, this may also contribute to practitioner vulnerability. The Peer Supervisor highlights both of these issues. She describes being bullied as a child and pushed over stairs leading to an empathic understanding with children, but she also comments about the problems of counsellors "working from a place of vulnerability" so this issue of tacit knowledge may also extend to school counsellors and perhaps raises further questions about exploring their own childhood experiences as part of their more formal training or supervisory practice. Wilkinson *et al.* (2017), considering the relationship between empathy and burn out, found that empathy could be both a buffer to burn out and a contributing factor. This may suggest a vulnerability in adult leaders of ethos using tacit knowledge which needs to be considered and managed. Chapter Two also raised issues related to difficulties for practitioners in containing anxiety in working with children (Luxmoore, 2000; Clouder, 2009). A key feature of consolidating experience into tacit knowledge also emphasises the importance of reflective practice to enhance the well-being of staff as well as the children they support.

Tacit and Expert Knowledge: Working Together

In Chapter Two, I mentioned Ecclestone and Rawdin's (2016) concerns about schools inappropriately using untrained staff in a burgeoning mental health discourse. I also highlighted a long standing confusion in schools between the expertise of the professionally trained counsellor and those using counselling skills within another role. These concerns are presented in the Play. The ELSAs state that without a counsellor in the school, they would try to deal with issues even when they felt they may be beyond

their competence level *("Know at the end of the day there's nothing we can do").* They describe a form of talking therapy with older girls that "gets them to open up" which, within a professional counselling discourse, may have ethical implications for informed consent. Yet the partnership between the ELSAs and the counsellor results in a respectful sharing of the space and an avoidance of any inter-professional tensions. Rogers (1983) would claim this as an example of our willingness to focus on what we shared rather than how we differed. Also, Rogers (1942) was always sceptical of the term "expert." Nevertheless, the Play appears to find a way to acknowledge the possibly underdeveloped tacit knowledge of the wider staff group and the contributions of the expertise of the counsellor working in a highly collaborative way. Indeed without this collaboration, it may be questionable if the level of demarcation in counselling from other provisions would have been as noticeable. There are several ways that school counselling practice is recognised by participants in the Play as offering the following specialist features distinctive from other provisions:

- A wider range of materials and strategies.
- Tailored to individual children through attention and involvement.
- Tiered approach which picked up children when other provisions did not work, both within the school and outside the school.
- Depth and theory.
- Supervision from two experienced practitioners with a range of experience in education, mental health and counselling.

A comparison between the theoretical base for my work and that of the ELSAs' short term and topic based training is clearly made by the Assistant Head-teacher. This may be why a focus on depth is identified as a key feature of counselling. The ELSAs comment on counselling as being "deeper." Depth is also reflective of meaningful learning cited by the child client in similar words, again emphasising perhaps the collaboration between counselling and education.

The Play, however, also provides an example of how this team approach of tacit and expert knowledge can address a potential mental health problem of loneliness in children.

Addressing Loneliness

Loneliness in children arose as a key theme from the data which was localised within the school setting. The number of children who spoke of loneliness is reflected in the Play through the child-client making several references to loneliness in her experiences of school. This gave a more specific perspective on mental health and vulnerability than was identified in the literature review.

Findings on loneliness in young people draw from experiences across many cultures. Loneliness has been shown to be a serious risk factor in both immediate and long term mental health problems of young people. Catterson and Hunter (2010) conclude that loneliness prevalent in childhood will last through to adolescence and other research has shown links with depression, suicide, poor self-concept and psychosomatic problems (Chen *et al*., 2004; Hoza *et al*., 2000; Richaud De Minzi, 2006). Hug (2013) considers that loneliness also plays a significant role in radicalisation. One Norwegian study has shown it is more problematic than bullying (Lohre, 2012) with the following conclusion:

> *"We need to be aware of loneliness at school – among all the children – and pedagogical practice that aims to promote inclusion and prevent loneliness should be highly acknowledged."*
>
> *(Lohre, 2012, p. 6)*

The pedagogical practice of school counselling, and its contributions to inclusion and the prevention of loneliness, may therefore be a key area for promoting its existence in school.

Towards the end of this research, the world's largest online survey into loneliness (BBC 2018) identified young people between 14-24 years of age as suffering from loneliness. This was widely greeted with surprise. This research has uncovered similar findings albeit from a very different methodology and more related to younger children. The issues identified by the child-client in the play highlight a striking similarity to those in the online BBC Loneliness Experiment (2018). Also, the strategies the survey identified to help young people cope with loneliness in this survey are also identified in the Play. Table 5.4 compares the data from the

Play with those identified in the BBC Loneliness Experiment (2018). Table 5.5 compares the suggested strategies for combatting loneliness in the BBC Loneliness Experiment with those identified in the Play.

Table 5.4 Comparison of findings from BBC Loneliness Experiment with data from the play.

Findings from BBC Loneliness Experiment identified as features of loneliness.	Data from Research presented in the Play by the child-client which illustrate her loneliness and isolation.
Having Nobody to Talk To.	*I would feel I had no friends.*
Feeling Disconnected from the World.	*You walk through the playground feeling invisible.*
Feeling Left Out.	*If we're in partners, no-one never really talks to me …oh and I also feel lonely at PE cause no one ever passes something to me.*
Sadness.	*He tries to get up but the grass is too slippery. Then he feels sad and lonely.*
Not Feeling Understood.	*When you're lonely, you have no soul.*

Table 5.5 Strategies to cope with Loneliness identified by BBC Loneliness Experiment and data from the Play.

Strategies identified by Loneliness Experiment to ease loneliness.	Strategies adopted by child client to ease loneliness and isolation.
Absorbing Distracting Activities.	Play in Therapy.
Social Clubs.	References her role in school play.
Coping with anxiety in meeting new people.	Exchange with dinner lady.
Connect to others.	Talks of connection with counsellor.
Talk to others re feelings.	Talks of feelings in counselling.
Trust others more.	Trusts the counsellor.
Reflect on why you feel lonely.	Reflects on her reasons for loneliness.
Wait for the feeling to pass.	Pauses after she says "I don't want to talk about that" and then continues.
Invite others to do things without feeling rejection.	Takes object from counselling into classroom and although she is rejected, she sits quietly looking at it herself.

Not only does this data validate the expertise of counselling in helping children address loneliness, however, it also reinforces the argument for a partnership of tacit and expert knowledge. Qualter and Munn (2002) insist there should be a

consideration of emotional loneliness as distinct from social isolation and this again has relevance for the relationship between the tacit knowledge of others and the expertise of the school counsellor. Under the tiered system I have described as creating a secure base and safe haven in the Rainbow Room, the contribution of nurture to resilience provided by all leaders of ethos in the school may also be a buffer to social isolation developing. Staff cited a range of ways devolved leadership might be seen to address social isolation, from the Ambassador Project to the sense of community in children who used the room. The ELSAs reference children cheering a *"buddy bench*" initiative in the playground where lonely children can go and find others to play with. While other leaders offered a range of ways to address social isolation in the system, the counsellor addressed emotional loneliness in the individual child. The child-client who claimed "*when you are lonely you have no sou*l," was pointing to emotional loneliness rather than social isolation. One of the key ways that counselling contributed to the nurture ethos in the Play was in allowing for the acceptance of loneliness and its transformation into belonging. This aspect of the research, presented in the Play by the child-client, has shown that children may believe counselling to be highly influential in transforming loneliness with a counteracting response of "emotional warming and loving".

Hybrid Working of the Counsellor

Hybrid working may be a further collaboration of expert knowledge enhancing the tacit knowledge of others. In the Play, the ELSAs reflect on the supervision they receive from myself as the school counsellor. Data for the Play was also gathered from friendship groups which I also run. The Ambassador teacher also felt that counselling could contribute to facilitating more awareness of the British values curriculum (Department for Education, 2014), a programme to raise awareness of diversity and inclusion in children. These activities suggest a hybrid role as a key part of the way school counselling could relate to the school. This is slightly different from the hybrid approach highlighted in Chapter Two, because it emphasises that the counsellor would be doing more than extending the range of counselling based activities, but rather working with staff to improve the activities that would support the ethos of the school.

The counselling service offers an opportunity for others with tacit knowledge to upskill and develop their own knowledge, and enhance their practices through working more closely with the counselling service. The government (Department for Education, 2018) claims that "around half of schools and colleges already have a dedicated lead for mental health and 90% of schools and colleges offer staff training on supporting pupils' mental health and wellbeing," but I could not find any examples of any in-depth standardised training to fit the growing demands on this role. The Assistant Head-teacher also notes that training for ELSAs is often short term and topic based. However, the ELSAs are using supervision from counselling as a way to boost their knowledge and training:

We discuss different ideas and strategies. There are times when I've thought, actually I'm going to give that a go. It may work. It may not work, but at least it's somewhere else to go, so I think it's a huge help really. It is for me.

(ELSA's Narrative)

This emphasis in some ways reflects the recommendations and findings of Thompson's Scoping Report (2013) into counselling in primary schools in the UK where skills of negotiation and emotional intelligence were noted as important in establishing a counselling service, and group work as well as work with parents and teachers were identified as strategies for the school counsellor. It perhaps also points to a way forward for the underdeveloped standing of the counselling profession identified in the literature review and a way to address the ongoing confusion as to how to position school counselling. The suggestion is that counselling is led by the ethos of the school and adopts a position of devolved leadership in serving the wider school community.

The view of a school counsellor having a higher profile in leading ethos through such a hybrid role, finds some support in articles related to school counselling published in the American School Counselling Association (Dollarhide, 2003; Dollarhide *et al.,* 2008). These articles argue for the need for school counselling to move from being an ancillary service provider to full partner in the education process, in other words, a more collaborative positioning. They also suggest that failure to establish leadership

in school counselling may result in school counselling being considered ineffective. Yet this approach may be at odds with current thinking in the UK where there has been little emphasis on considering the school context and no suggestion that school counsellors may be ethos leaders in schools. The most recent advice for improving counselling in schools (Department for Education, 2016) mentions only part time contracts. Also, the policy document recommending Mental Health Leads in schools (Department for Education, 2018) marginalises the role of school counsellors by considering them to be only part of an external team which could include different professionals, even though the importance of this expert provision within schools might be increasingly needed. Recent reports highlight that 30% of children have experienced trauma (The Good Childhood Report, 2018) and there are increasing rates of self-harm (Mars *et al.,* 2019).

While the Play suggests a positioning of school counselling as part of the whole school approach, the Play also reflects an inverse relationship between the marginalised positioning of myself as a counsellor in school one day a week and the level of formal knowledge and training I might bring to the school's contribution to mental health provision. This failure to perceive counsellors as school leaders in the UK may explain why school counsellors have been historically considered easily expendable. A more hybrid role for school counsellors would also require more acceptance, and possibly more training, with an emphasis on their role in education, than has previously been afforded in the UK.

However, the counsellor's problem of leadership may relate more widely to the problem of the professional acceptance of expertise in delivering nurture in school. Historically, this has been a problem for schools since the introduction of a National Curriculum (1997) which arguably separated the nurture curriculum from the targets of the academic curriculum (Gillard, 2018). Although nurture groups have been endorsed by the UK government in numerous reports and policy papers (The Warnock Report, 1978; Green Paper Excellence for All Children, 1997; The Steer Report, 2005; the Healthy Schools Toolkit, 2012; the Mental Health and Behaviour in Schools Report, 2014; Ofsted's Supporting Children with Challenging Behaviour, 2011) and although

this has been shown to cost as little as £1.62 per hour per child (Nurture UK, 2017) the ELSA and Assistant Head-teacher, in charge of nurture, both noted that their work was considered inferior to the more academic curriculum. The ELSA notes how her nurture work is regarded as inferior to her classroom support and the Assistant Head-teacher anguishes over how to make teachers "care." Even though I had suggested in the literature review that OFSTED's new focus on holistic education (Brundrett, 2012) might have changed this, there were still clear difficulties in integrating nurture within the curriculum, although it could be argued the allocation of the Room was a step towards this.

If counselling is aligned with nurture, a low cost, undervalued provision, as it is in the Play, then it is likely to impact on its professional standing in school. This may point to an issue that needs to change in the development of ethos and raises another issue related to devolved leadership: its capacity to bring about change.

5.3.3 The Change Outcome

Searching for Change

In Chapter Two, (See Section 2.4.1), I considered change as a key factor in the struggle for ethos within the current Zeitgeist which Rogers (1983) had identified as a key challenge for education. All the participants in the Play talk of change as a key feature of their leadership. The Assistant Head-teacher talks of how hard it is for her personally, the teachers and children. The Supervisor talks of changes in how theory might be adapted. The Ambassador teacher talks of an interest in change:

> *I think change is a good thing whether you agree with certain things or you disagree with certain things, em, it's interesting to see how people you know bring new things to the table if you like*.
>
> Ambassador Teacher

A key feature of leaders within this devolved leadership is that participants are highly cognisant of the change culture in which they work. They have a capacity to understand and work with change, often being reflexive, in trying to make meaning of

these changes, wrestling with strong emotions that change might generate and questioning of practices.

Woods and Roberts (2018) consider that leaders must have a commitment to change, what they call an "intentionality" to become agents of change. Making a difference through change is a key feature in effective leaders. The central focus in the Play is arguably the need for change in connecting the academic and nurture curriculum. Almost all the participants in the Play showed a commitment to combining nurture and the academic curriculum and take steps to ensure endeavours towards this takes place. Participants led ethos in that everyone tried in their own way to do this, albeit often through a series of extra-curricular activities. My presence as a school counsellor, I would argue, was presented as a catalyst for change so that staff saw the need for counselling as a professional nurture issue and more than managing children with difficult behaviour.

It was not enough to have children taken out of class but others needed to believe that counselling would bring about change. This is one of the key features that counselling offers to the school. The participants in the Play, all show an understanding of how counselling can contribute to change. Changes in children are highlighted by all participants, usually at an observational level for individual children. The impact of counselling is noted by the Ambassador teacher, the ELSAs, Assistant Head-teacher, Supervisors and child client. The child-client states that counselling has a calming effect, helping her improve concentration and making a meaningful connection that breaks down feeling lonely. These are key features in helping children access education (Rupani *et al.,* 2012).

The humanistic ethos also ensures that change retains some form of aspiration in its nature. McCrimmon (2011) cites a key part of distributed leadership as aspirational creativity called "thought leadership," that leads to innovations and championing of new ideas. All participants express aspirational ideas. The Assistant Head-teacher included a visionary aspect to her view of change, referencing a vision of what might be rather than what was currently in existence. She talks of school counselling having

the resources and profile it had in other countries; she talks of schools being a hub for various professionals.

The Practice of Change

Grint (2008, p.12) makes a distinction between management and leadership, as "two forms of authority rooted in the distinction between certainty and uncertainty." Management deals with efficiency problems, often recognised by time management and data collection, what Grint (2008) citing Rittel and Webber(1973) calls "tame" problems in that they have an accessible solution often through a tried and tested process or procedure. Leadership, on the other hand, deals with problems which are complex, ever changing and where even apparent solutions can lead to new problems, what Rittel and Webber (1973) call "wicked" problems. In the Play, the combining of nurture and academia was focussed around the needs of vulnerable children in school, and indeed mental health in children. Leaders had a choice to tackle this as a "tame" or "wicked" problem. Leaders chose the latter approach. The difficulties of the child are not presented as ones which are easily solved and the Assistant Head-teacher talks of how creating more support for vulnerable children has felt like "opening a can of worms."

Grint (2010) would also suggest that rather than focus on procedural and formulaic solutions to complex problems, leaders might understand that an acceptable outcome to a wicked problem, might be to stop it getting worse, not solve it at all, challenging traditional views of outcome based agendas. Leaders understand that complex, "wicked" problems require perceptual openness, creativity and a willingness to engage with others when faced with uncertainty and challenge. Grint (2008, p.14) believes that it is this approach to problems that creates what he calls "the wisdom of leaders." He provides another perspective on the "noble intent" proposed by Aristotle and highlighted in Section 2.2.2.

In bringing about change, Grint (2010) suggests that leadership responses to wicked problems require leaders to have a range of particular practices to bring about change:

- Leaders take personal responsibility to get round problems;

- Leaders help create spaces for expertise to develop;
- Leaders ask the right questions to bring about change rather than look for solutions;
- Leaders make sense of problems through being retrospective;
- Leaders accept uncertainty and ambiguity.

Upon closer analysis, these practices, identified by Grint (2010) are exhibited in the leaders of ethos in the Play.

Taking responsibility and creating spaces of expertise

An example of taking responsibility and creating spaces of expertise to bring about change, is found in the way participants tackle the tension between the nurture and academic curriculum and the difficult issue of the pressure to gather outcomes. The whole school assembly is "visited" by the spectre of OFSTED, a symbol of the essential requirement for the school to meet and maintain targeted outcomes. A new CBT programme for schools (Stallard, 2014) would give the Assistant Head-teacher a range of electronic data to evidence improvements of mental health problems in young people, but may not work for the most vulnerable children. Such a programme would also address the criteria based funding pressures affecting and influencing the funding of school counselling which are identified by the Assistant Head-teacher and the Supervisors. Efficient management of data also upholds the positivist research in school counselling and an ever present concern that without evidence based data, there will be "an increasing probability that services will lose funding and may become decommissioned" (Cooper *et al.*, 2015; p. 262). The efficient collection of data for academic criteria and mental health improvement could be perceived as a "tame problem" with an efficient solution. However, leaders take personal responsibility to question and prioritise more than data collection and in so doing, create space for a different type of expertise to develop. It is, as if, in this school, leaders approached the performance agenda as a wicked problem and therefore enabled a more complex problem to be addressed.

In re-reading *Freedom to Learn*, and revisiting the narratives in the Play, I am taken aback by how similar the themes in the play are with those highlighted by Rogers. Even

the language used, “what did they really learn that we can measure?” (Rogers, 1983, p.63) is paraphrased by the Assistant Head-teacher. Although, the Assistant Head-teacher understands that without data justifying nurture, it is difficult to bring people on board with the nurture aspect of the curriculum, she can also see the problems with measurement criteria not fitting that which is being measured:

If you are a soul that’s tortured, how can you possibly, I don’t know, learn your times tables when actually you’ve got far more important things, so how can you measure that?

The Assistant Head-teacher also alludes to the constant struggle shared with myself as the counsellor to develop more robust data. She knows, and respects, that I am not freely on board with this outcome measure programme *(“yada, yada”*). My views may also be shared by other school counsellors in primary schools. Although the Strengths and Difficulties Questionnaire has been identified as the most prevalent form of outcome gathering in the primary sector, Thompson (2013) acknowledges that only 20% of counsellors use this. Also, Daniunaite *et al.* (2015) note that many of the outcome measures used in secondary schools are not suitable for younger children. A key issue to emerge from the child-client narrative is that of loneliness, but loneliness is not even mentioned in a seventy two page document itemising measures for emotional well-being in schools (Deighton *et al.,* 2016), perhaps suggesting that standardised data do not meet the needs of this local community.

The Ambassador teacher also considers that there are some things that cannot be measured, including ethos itself:

To be honest we don’t really use the ASCENT values, Ascent within our learning. Eh, it’s kind of out with the learning even though we try and use it as a kind of thread going through everything if you see what I mean. So, the ASCENT, the Aspire, Community, Excellence (that) kind of feeds through all of those learning values…it’s quite unmeasured.

In considering this recalcitrant feature of leadership in the Play, I would also attest that this more critical and resistant approach in leaders may be more effective in

bringing about change. Referencing Jeffrey and Troman's (2014, cited in Woods and Roberts, 2018) ethnography in schools, Woods and Roberts (2018) cite how difficult it is to "bring about change in the current culture of performative governance and an increasing narrowing of education to performance outcomes away from personal development and the fostering of deep learning." Jeffrey and Troman's (2014) findings cited even child research participants in their research as being too enmeshed in the outcome based agenda to retain a wider educational vision. However, the child-client in this research had a very different outlook on learning from that of the Jeffrey and Troman's findings. She quoted the process of "deep learning," describing how her friend moved from "*a puddle of learning to a lake*." Indeed the acknowledged need for nurture of this vulnerable child, beyond her SATs results, enabled both her and the system to focus on a more holistic learning which arose out of her need for extra help. One of the ways leaders are addressing the problem of nurture is through the creation of the Rainbow Room, as an embodiment of the ethos, where new expertise can develop to balance the curriculum.

> *You can't have one without balancing the other. It's all about balance, isn't it? You can't have a child that's going to be burnt out by academic progress without having the other side being nurtured or cared for or made to feel loved or important.*
>
> *(Assistant Head-teacher)*

The Room has arisen from the personal responsibility of the leaders - what Grint (2010) would perceive as a key feature of responding to wicked problems, the capacity to take ownership of problems in order to create change.

Asking the right questions

Another key practice in leadership is asking the right questions. Asking the right questions enables leaders to explore difficult issues, increase awareness of the nature of problems and thereby enable changes to be made. More importantly, Grint (2010) claims, the best people to ask the questions are those already involved. Grint (2010) believes this hands power back to people to address their own difficulties and to empower them to do so by taking personal responsibility for what they can do, rather than being disempowered by external procedures and focussing on what they cannot.

From asking the right questions, practitioners develop better practice. This also fits with Rogers' (1959) views about autonomy and the personal responsibility of the client to bring about change. The Assistant Head-teacher does not look outside the school to find more help for the child; she feels it is her job to do what she can through a wide range of strategies of which counselling is one.

Closer analysis of the Play, identifies that every participant posed questions and a closer consideration of these may raise issues worthy of further exploration. An overview of questions drawn from participants within the Play, suggest areas where new practices might be developed to create new expertise in both the ethos of the school and the counselling service (See Table 5.6).

Table 5.6 Asking the Right Questions

Who Posed the question	The questions	Possible further exploration
ELSAs	Why is a quiet room so difficult to find in a school when it is so valued? Why do all children want to be in this marginal space?	What is being valued in the wider school? How could the qualities of this space be developed in the wider school? What could the ELSAs do to enable this?
Child-client	Can a child who leaves counselling still return? Why does a child cry all through the SATS tests?	How can children take responsibility for accessing counselling? What is stressful in the SATS tests and how can this be managed? How could children contribute to this stress management?
Ambassador teacher	What is counselling without the person of the counsellor? What is the name for the dynamic between adults and children when adults can't stop and children don't listen?	How is a counsellor perceived in the school? What is the nature of energy exchange between children and adults – how do communications between adults and children break down?
Counsellor	Could I do more?	What ways can counselling develop to focus on the "more?"

Who Posed the question	The questions	Possible further exploration
Supervisors	What if something is happening to a child that the counsellor suspects is compromising safeguarding procedures but has no proof? Are children being treated as second class citizens when counselling is based on precarious funding?	Where are the limitations in safeguarding procedures? What role could supervisors play to address these issues? What role can supervisors play in drawing attention to human rights issues for children in counselling?
Assistant Head-teacher	How can you find balance in a school? How do you make more people care about what is happening? Where else can (vulnerable children) go? (Referencing abuse on Facebook)Where is the respect for people? As parents where is your self-respect? What are you teaching your children?	How is the academic and nurture curriculum, as well as staff stress, being reviewed? How can issues about vulnerable children be communicated to gain more support? How can vulnerable children be better supported? How might parents be supported in their relationships with each other, school staff and technology?

So, for example, when the child-client declares that she sits and cries during the SATs tests and declares that she does not know why, Grint (2010) would suggest this should facilitate discussion in the school and with the child, as well as others, accepting that she might have some ideas about how to deal with this. The question for the counsellor is reported by the Supervisor who states that I say, *"is there more I could be doing?"* The way I have included CBT developments in the Play, even though this is not my way of working, and in spite of being sceptical, shows that I recognise this approach may have more to offer; the child- client takes responsibility for leaving the room and makes plans to return implying that her therapy is also her responsibility; the supervisors accept there are children's rights and safeguarding issues that might point to a need for a discussion about the role of advocacy in supervision. Similarly, their concerns about the counselling profession, may need a formulation of key questions which might lead to discussions they can facilitate. Revisiting these questions from the data has made me rethink several aspects of my profession, review my own responsibilities and wonder about new areas of expertise that might be created.

The processes involved in considering these questions may be achieved through what Grint (2010) calls a process of retrospective practice, which he defines as the ability to look backwards and make sense of what has happened. In Chapter Two, I have referred to this as reflective practice and earlier in this chapter I presented the practice as one which took place specifically in the Rainbow Room

Reflective Practice

The Play presents all characters engaged in reflection. Reflective practice allowed people to do what the Assistant Head-teacher called, "*get off the wheel"* and engage in meaningful reflection that allowed for evaluation and insight. The Rainbow Room is presented as a place where participants reflected using narrative time. I have already mentioned the ambivalent role of personal experience and empathy in creating tacit knowledge when discussing adults' affinities with childhood vulnerabilities. Certainly supervision has been widely recommended for the well-being of staff as well as the children they support (Department for Education, 2018), and the ELSA talks of the importance of "*off-loading*" in supervision to be better able to contain strong feelings arising from her work. Supervision or reflective practice is suggested in the Play as a crucial focus for helping practitioners cope with uncertainty and anxiety.

Accepting uncertainty and ambiguity

Grint (2008,p.16) suggests that leaders ought to never make decisions quickly but take time to consider them, sitting with uncertainty and anxiety , what he calls, citing the poet Keats, as "negative capability… that is when man is capable of being in uncertainties, mysteries, doubts without any irritable reaching after fact and reason." The Room's final words appear to attempt to encapsulate this containment of uncertainty and anxiety in what Bauman (1993, cited in Grint, 2010) calls "the unbearable silence of responsibility."

Grint (2010) feels that leaders must accept these uncomfortable feelings as part of dealing with change. Leaders of ethos share their own doubts and uncertainties in the Play. The Assistant Head-teacher, the child-client and the Ambassador teacher say "I don't know" several times:

The Ambassador teacher considers:

> *We kind of look at those (ethos and the curriculum) more separate and I think it would be nice if we could just, I don't know, I don't know, find ways of linking those.*
>
> *(Ambassador Teacher).*

Grint (2010) suggests that this is an authentic and important response to make to wicked problems because it forces others to engage with a problem and creates a collective response. Interestingly, Rogers (1983, p.67) also believes this phrase, "*I don't know*," allows people to "become learners together."

Luxmoore (2000) attests that the role of a counsellor in school as a receptacle for adult anxieties may be a crucial part of their role. The supervisors talk of the uncertainty that has ever been a feature of school counselling. It could be argued that this uncertainty surrounding school counselling has made it particularly well placed to deal with anxieties around uncertainties and to address wicked problems, as it has constantly had to adapt to different perspectives and different schools in different times. This historically vulnerable positioning of school counselling points to Grint's (2010) fourth aspect of leadership, that of positioning.

5.3.4 Positioning

Insider and Outsider

According to Grint (2010), leadership also separates; it creates difference and distance between leaders and others. Returning to the concept of phronesis, Florian and Graham (2014, p.471) suggest that it is important for leaders to "hone their capacity to see beyond." Although in the literature review, (See Section 2.4.3) I suggest that school counsellors might stand outside of the wider school system, (taking on an outsider specialist role), this research has highlighted that in this school, I was not the only person to do that. In some ways, the issue of loneliness shared by the child client applies to other leaders too. Fromm-Reichmann (1990) describes constructive loneliness as an experience linked to isolation as a chosen path in order to focus better on a work task and gain a greater depth of insight. The Peer Supervisor believes standing outside the system is a great strength for a school counsellor; not to be part

of the education system allows for a focus on the child which might otherwise be difficult to obtain, but the Play suggests the positioning of the school counsellor, and other leaders in this school, may be more complex.

The Play presents ambivalence about isolation as a focus on the tension between insider and outsider as a key feature of the leadership of ethos for all leaders. The Assistant Head-teacher describes how she is both part and not part of the workforce:

As you become a leader it becomes more isolating too cause you are, you're not seen as part of the general workforce. (Assistant Head-teacher)

The same ambivalence is expressed of my own role as leader of the counselling service:

It's strange because it's almost I don't quite know how to word this but it's almost that she's with us but she's not with us if you see what I mean.

(Ambassador teacher)

It almost feels that for leadership of a humanistic ethos to work, key individuals must straddle belonging and not belonging. The Assistant Head-teacher's response when asked about my role as insider or outsider, addresses counselling from an insider perspective - it's a role she can control*, it's "part of us, part of who we are"* but also she sees it as helping children who are on the edge, almost outsiders themselves, a position which is reinforced by staff not wanting to acknowledge the vulnerability of children in their class. Her aim of *"saving me for children"* implies an understanding of the need to have an outsider relating to children who are also on the edge. She herself adopts this role in relation to her place within the wider workforce, and she finds it difficult. The child-client also adopts this positioning. In some ways she is the most crucial leader of this aspect of ethos, a go-between from the humanistic ethos to the pressures of the outside world, a voice for vulnerability which if it is heard, gives an opportunity for a humanistic ethos to be preserved and protected. It is crucially important to keep this child in school and if she moves too much to the outside, as some children who are excluded from school or become school refusers do, then something very vital may be lost for the ethos of the school.

Grint (2010) also believes leadership involves sacrifice, arguably an essential mechanism for the performance of all forms of leadership. This can also be heard in the Play. It is a key feature of the Assistant head-teacher's monologue, alluding to herself and the head-teacher and the personal sacrifices they are making.

Because that's what I believe a good teacher would do. At the end of the day. But you know it's hard, isn't it? What's the balance between your work and your home? I feel that I have not seen - I haven't been as good a Mum as I could have been before because I've been working.

(Assistant Head-teacher)

Similarly, the Supervisors also allude to this in relation to myself: .

I do have concerns for Marilyn as a person. She does too much in a short period of time.

(Supervisor)

There are also problems with this positioning of leadership which make it difficult to sustain. Grint (2010) claims this is a highly precarious style of leadership if the organisation is driven by efficiency criteria and a need to find formulaic responses to tame problems without considering the values of devolved leadership in addressing wicked problems.

A key problem with devolved leadership, according to Grint (2010), is that leaders' strengths are in the small decisions and small acts which they may make; differences that may go largely unnoticed, perhaps because of this periphery positioning. When the Assistant head-teacher caught the flying ball, it is possible it was scarcely noticed.

Leaders may also face scapegoating for policy failures or new problems emerging. There may be inevitable risks in trying to do different things and do things differently. School counselling was, for example, presenting problems around safeguarding related to privacy of clients (Assistant Head-teacher) and child protection (Clinical Supervisor). The Assistant Head-teacher also acknowledges that creating more support for vulnerable children has felt "like opening a can of worms."

Other problems with devolved leadership identified by Woods and Roberts (2018) related to capacity, feasibility and economy and were all cited in the Play - the ELSAs had to do other work and so had limited capacity; the Assistant Head-teacher felt she would like more time from the counsellor but did not have the room or money; CBT was cited as more economically effective than counselling in reaching more children. The Assistant head-teacher's support of counselling may indeed have felt as if she was fighting a battle in a war she could not win.

Tribe and Bell (2018) suggest that turning social justice values into social action has various problems. Evaluation becomes more complex, and people feel powerless when faced with systems resistant to change or challenge. Job security is also precarious. These issues can all be seen in the Rainbow Room narratives, primarily through the voices of the Supervisors who, by standing again outside, this time outside of the school system, are perhaps able to see what those inside cannot. Finally and sadly, the notion of a vulnerable child as a leader of ethos may also not be acceptable in a school which does not understand this devolved form of leadership and the role she might play.

5.3.5 Conclusion

I have considered how the Play has set up this particular space to allow the humanistic ethos of the school and counselling to come together, one that is inclusive and creates a secure base for vulnerable children; also how this space may be perceived as existential in nature as it tries to work with limitations and restraints in education to retain an enduring sense of the humanistic ethos in education and a Romantic view of the state of childhood. The ethos allows people to be leaders with ethical orientation, humanistic values, relational depth and a commitment to protect holistic education and the well-being of children; it is an envied and powerful space which moves beyond its narrow physical parameters and presents the ethos in an environment where it is less likely to be compromised by other pressures.

The devolved leadership described is a non-hierarchical influence which promotes engagement between the school community and the counselling service whatever

programmes are chosen. It fulfils both Rogerian and Aristotelian features of leadership as noble, nurturing and relational. The BACP Ethical Framework (2018) draws attention to “high levels of compatibility between personal and professional moral qualities enhancing integrity and resilience” (BACP, 2018, No.11) and in many ways this may be evident in the Play. The Play reflects a high level of compatibility in the working practices of those leading nurture in the school with the different practices of myself leading counselling and other leaders creating a partnership response, perhaps a model for universal and targeted provision to address mental health difficulties in children which would include localising problems and hybrid positioning of school counselling. The localised issue of loneliness was identified from children in the school highlighting the important role they also had to play. This suggests that under the banner of ethos new partnerships may emerge between the school and the counselling service. Devolved leadership also has the capacity to bring about change in the way complex problems like mental health in children is addressed. Our commitment to devolved leadership makes our position as ethos leaders precarious, but also, hopefully, worthwhile in furthering and uniting the relationship between the ethos of the school counselling service and the ethos of its host school.

Chapter Six: Conclusions

In this chapter, I conclude my thesis by considering what I have discovered in relation to how the ethos of the counselling service relates to the ethos of the host primary school. I reflect on the learning from each Chapter and then make recommendations, before concluding with an overview of the strengths and limitations of this research.

In Chapter One, I considered how a variety of contextual issues would inform this research. From a professional viewpoint, I was considering research across two potentially different cultures, that of education and the school. I was also aware of current research into school counselling supporting a contemporary mental health discourse, but also the historic context of school counselling, suggesting a longstanding difficulty in establishing the profession in schools. Consequently, this rationale led to a focus on ethos as a way to bring contextual issues to the fore and new learning to myself as a counsellor in a school, as well as to further research thinking into how context might influence development in school counselling. As this was a professional doctorate, I was conscious of the need to be authentic about my counselling role and chose the work of Rogers as someone who could also guide my research, offering a relevant, innovative and challenging but respectful approach to the research field. Although I considered the case for Rogers capturing my postmodern sensibilities, I also felt his work grounded the research and indeed his ideology was to become more embedded as the research progressed. There is widespread belief that counselling practitioners do not readily embrace research (McLeod, 2001, 2011), but contextualising this research in my practice and reconsidering the relevance of my counselling theory, encouraged my commitment to this study. The significance of a key counselling theorist in guiding this research raises issues about how important it is to have a theoretical bridge between practice and research in practitioner research.

In Chapter Two, the literature review reflects my exploratory journey in trying to uncover a definition of ethos that was relevant for both counselling and education. The key challenge in this process was to move beyond the nebulous concept of ethos to capture meaningful features of ethos in action. In order to achieve this, I had to

broaden my thinking beyond that of my counselling practice and become more aware of what ethos might mean to education and the school context. This now seems an odd thing for a school counsellor to say. However, I need to emphasise to readers from an educational background that much of my training, and practice, has been about ensuring strong boundaries delineate counselling from education in the school and increasingly, about the specialism of counselling in relation to mental health problems. I therefore started this research with preconceptions about how different counselling and education were. The connection between education and counselling that emerged from considering Aristotle and Rogers across both sectors surprised me. I had not anticipated that I would find a perspective on ethos that united people across different professions; something that was noble, relational, vibrant, developmental and even natural in that it had not been created from formal training, but from a set of values that seemed almost unconscious. This was a powerful insight which was instrumental in broadening my understanding and identity as a counselling professional in a school. This has also profoundly affected how I now work as a school counsellor. Even when I sought to temper aspirational perspectives on ethos by considering some of the struggles imposed and reflected in schools by the current socio-economic environment, humanistic values still emerged, although caught between various types of tensions and anomalies. What also emerged was that the relationship between people shaping, leading and directing ethos and the process of leadership was as multi-dimensional and thought-provoking as ethos itself.

In my methodology, Chapter Three, I justify why I chose ethnography as an appropriate way to explore the ethos of both the counselling service and the school. I am aware that the length of Chapter Three reflects the layers of meaning I was trying to uncover, the voices I was trying to capture and the very iterative processes that made up this ethnographic study, as well as my embodied position in a complex field. In gathering data, I took myself outside of the counselling room to explore the community around me, to consider how ethos was being co-created across counselling and the wider school. If an aim of ethnography is to make the familiar strange (Delamont, 2014), I certainly experienced that process. I was aware of how privileged I was to be able to spend so much time in the field, a prerequisite of

ethnography, but I was also overwhelmed by the responsibility and the choices that had to be made. These choices included how to develop a reflexive voice through to choices around selecting participants, methods and analysis. My methodology often left me feeling fraught with tensions and difficulties arising from the ethics of a practitioner counsellor turned researcher. I became aware of the complexities in a school community which as a counsellor within a very boundaried space, I had sometimes misunderstood. This forced me to reconsider my role as a counsellor of children, but also as a counsellor in service of a wider community. The school was a very dynamic field and I also appreciated the experimental edge that postmodern approaches to ethnography allowed, eventually culminating in the decision to create a non-fiction ethnodrama as a means of communicating research data. The interpretation of multiple forms of data via the interaction of myself as the researcher was viewed creatively as a whole through the use of a Play in Chapter Four. This process has been described within the thesis for others to critique, explore and use should they so wish.

In Chapter Four, the Rainbow Room Narratives brought many participants and many voices into a specially allocated room which held qualities such as freedom and calm and playfulness. The setting of the Play within a dedicated 'nurture space' highlights how important this space is to the counselling service in school, but also to the children and other staff. The setting of the Play also provided a further metaphor for how I was developing as a result of this research. The Room reflected the tight professional counselling boundaries, but by allowing other voices to be heard in this room, I was also reflecting my broadening level of understanding beyond that of the specialist counsellor. The Play was a creative manifestation of my relationship with the research data and other research participants. Data came together around data related to key themes which I stitched together and this was made easier by my faith in the data I had gathered. In some ways, it was surreal to be led by the data and trust that enough material would be found within the many hours of transcriptions and field notes to make a Play possible. It also kept my relationship with the data very alive. Even now, on reading the Play, I find myself wanting to go back to particular transcriptions and add more material to the Play.

The Play offered me the opportunity to present the layered, textured and nuanced experiences I encountered in the field. I present it as no single narrative (Andrews *et al.,* 2008; Adichie, 2009), but an opportunity for readers to consider, question and challenge the interpretation I present in Chapter Five. This way of analysing, understanding and representing data has allowed insights to emerge and forms the basis of some of the conclusions I have made in Chapter Five. Other practitioners may want to contrast and compare their own experiences with those presented in the Play and debate and discuss the conclusions I have reached.

In Chapter Five, I analyse the Play with a view to deconstructing what the perspectives on ethos presented in the Play might mean. Rogers' views are reflected from the prism of education as well as counselling, prompting me to consider the shared features of humanistic values and a belief in holistic education. Contextualised within the Zeitgeist, ethos comes to reflect my research community - our struggles, aspirations, diverse practices, knowledge and expertise, and perceptions of children and childhood. A co-created ethos was presented as a useful platform to build relationships, enable communication between the school and counselling, to share expectations, to wrestle with practical problems and to identify and deal with localised problems for children within the school. The creation of the Rainbow Room space allowed the humanistic ethos of the school and counselling to come together, to evidence inclusivity and a secure base for vulnerable children; also this space managed to work with limitations and restraints to retain an enduring sense of the humanistic ethos in education and a deep commitment to children and the state of childhood. I realised that the ethos foundation of my work and the school were comparably the same. The best in our achievements occurred in shared humanistic qualities, values and beliefs, even when our work practices were different. This emphasised the importance of relationships in creating nurture and therapeutic interventions over any designated role. I came to realise how important it was to me to work with people who shared these values and how well I was being supported in delivering a counselling service by key individuals. Out of this shared commitment came a particular view of leadership that was not afraid to work with change and the challenges it presented.

Recommendations

The over-arching research question of the thesis perhaps implied that I expected the ethos of the school and the counselling service to be different. Indeed, I started this journey very aware of two different cultures, that of education and counselling, coming together in one context. My professional training and practice for most of my working life was based on the prioritising of separation, privacy and even isolation of the counselling service from other functions around it. I did not anticipate that Rogerian practices would transcend the boundary of the counselling room in the way that I found they did. Exploration of the concept of ethos within the school and counselling service established a view that defined ethos by humanistic values and holistic education that united the counselling values with those of education.

Morris (cited in Pring and Roberts 2015, p.xiv) reiterates that "at its core, education remains the greatest route to freedom, self-respect, fulfilment and social justice." I do want to own that my postmodern sensibilities of a dynamic, restless and fluid reality has been somewhat challenged by this realisation. The underpinning humanistic values in education appear to provide a strong foundation which has a permanence that seems difficult to dispute given the findings of this research. Although questions may be raised about the way ethos is understood, delivered and indeed may change in a school, and although the positioning of individual practitioners may be precarious, as a result of this research, I believe there will always be people who will have this commitment to wider education and human flourishing. Even when faced with challenges from the Zeitgeist, humanistic values have survived in education; the reference to social justice perhaps a reshaping of humanistic principles within a Human Rights agenda. By aligning school counselling with the ethos of the school, and the context of education, something important is thereby also achieved for school counselling. It becomes part of the fifth movement in counselling considered as social justice (Tribe and Bell, 2018) and this seems more important than rigid professional boundaries and demarcation which are commonly instilled into counselling training. This may suggest a recommendation for change, or at least enhancement, in direction for future research into the positioning of school counselling, beyond that of the mental health discourse and narrowly defined positions of integration, specialism and

hybridity identified in the literature review. I am suggesting that there may be benefits in considering school counselling as an integral part of humanistic education with potential for developing social justice initiatives in counselling.

The awareness and evidence of devolved leadership was an unexpected outcome to me as the researcher. Organisations convey their existence in formality, structures and defined roles as expressed by the Supervisors in talking about the counselling profession. Yet this research argues that a shared and successful ethos appears to come from the willingness and possibility to have devolved leaders, people willing to assume an act of leadership within their everyday work and contribution, and even outside of their timetabled activities. The leaders of ethos were a very diverse group of people who helped create the space of ethos in a variety of ways. Leaders could be anyone in a school who understands the importance of ethos, including children and myself. My experience within the research is that this is healthy, 'organic' in its nature and supports creative work and achievement. Individual leaders of ethos were less important than the system of devolved leadership they created. Yet this system appeared to operate at an unconscious level, suggesting the possibility of an unrecognised and unacknowledged style of leadership.

In this research I find school counselling can choose to be part of specific groups of people and help form an allegiance that serves the ethos of the school, even if these people may change and programmes that they deliver may also change. In this respect, I believe I have chosen to be a leader of ethos and to contribute to a system of devolved leadership in a way I could not have anticipated from my specialist counselling position. Future research may seek to explore or test these findings related to school counselling leadership.

From this view of devolved leadership, new avenues are suggested about the configuration of knowledge and expertise within leaders of ethos. Key features of devolved leadership were identified in this research which might be useful to consider in training: addressing complex problems; having different types of responsibilities and influence; looking for different outcomes beyond those that can be measured; addressing change; different types of practice and ways of configuring these practices.

It was also notable that participants were sometimes challenging dominant discourses and although they were "representatives" of a whole school approach to ethos, their role was often to stand outside of practices which did not uphold the values of ethos. I interpret the research overall as pointing to the criticality of devolved leadership within the organisation of the school and for there to be a need to communicate and even train staff and school counsellors in the willingness to act in this way. Without the more formalisation of this approach, devolved leaders may find their positions vulnerable and their roles precarious.

The role of young people in being part of this process may also need to be developed. It was young people in the research who identified loneliness as a key problem within their school. This has implications for future developments in school counselling. School counselling in this research empowered children to become agents for change within their school contexts. School counselling facilitated the belonging of vulnerable children, allowing them to be valued and so enhancing the ethos of education within the school. In this way, counsellors might also champion the role of vulnerable children as advocates for change.

A key part of devolved leadership was also related to Nurture. The spirit of ethos emerged as a shared altruistic and nurturing influence. Although nurture had low status and low profile, it was a highly valued aspect of ethos presented in this research. Nurture could emerge in a variety of forms, even being provided by children through a "buddy – bench," or by listening to their needs. The nurturing focus provided by devolved leadership offered a balance to the more task and goal orientated pressures within current education and evidence based practice in counselling which were perceived as a polarity at the opposite end from nurture. Devolved leaders in this context searched and struggled to balance or reconcile nurture with an outcome based focus on academia. Nurture was recognised and highlighted as being different in its absence of measurable indicators.

The tension between academic pressures and the need for measured attainment and nurture also has implications for how counselling and other nurture practices are configured in the school as a professional or voluntary activity. On the one hand, the

employment of myself as a counsellor expressed the school's commitment to the professionalization of nurture. On the other hand, nurture practices were deemed to be part of an extra-curricular programme of activities, existing on the outside of the main school. This may reflect a wider tension in the current value of nurture in schools. A key recommendation is therefore to clarify the role that nurture has in schools, but also to consider how counselling can contribute to the increased professionalism of nurture in schools. The devolved way the school used their funds to employ a school counsellor highlighted the role of nurture in competition for funding of other initiatives. This may also be worthy of exploration.

A key recommendation is that for nurture in the ethos to thrive, it needs a space where nurture can take place. This space may also provide a place for both staff and vulnerable children to come together to review what is happening in their school to both uphold and compromise the values of the ethos. Further research may want to consider the conditions in which counselling and nurture is being delivered to children and the extent to which the school is making a commitment to the ethos of counselling and nurture through dedicated spaces for this work. Suggesting that research into nurture is contextualised within a consideration of devolved leadership that upholds ethos may offer a new framework for future developments for school counselling in this area.

The research findings also suggest that key practitioners of nurture in schools might need more training to develop their tacit knowledge, in which school counsellors might play a key part. This training might want to focus on Childhood Studies, including developing an awareness of how their own life experiences as a child might influence this work and the developing importance of Technology in the life of children. Another recommendation would be to develop forums for a higher level of reflective practice and networking with practitioners across various disciplines to develop tacit knowledge into more formal expertise to support problems in young people. There may be a role for the school counsellor to develop the tacit knowledge of others through supervision and other reflective practices, enhancing the skills of colleagues

like ELSAs. However, this also has widespread implications for developing a training curriculum for school counsellors.

The thesis also raises issues about how a school might understand and tackle the current problem of mental health issues in young people through devolved leadership. In a setting which did not have a specific remit for mental health, choices were being made that related to perceptions around adapting to change, protection of children and childhood, the balancing of evidence based outcomes with nurture. These choices however, could still sustain and develop the mental health of children. There is a mutual commitment from the counselling service and the school to offer practices which go beyond addressing difficult behaviour to try and tackle mental health problems in children. The model of combining universal mental health strategies of nurture, resilience, inclusivity and secure base with the counsellor's targeted intervention for the individual child suggested a model of good practice. Contextualising this model within the local setting of the school, also highlighted the need to tackle specific problems, like that of loneliness. The role of education in tackling mental health problems may therefore be worthy of further research in its own right and the role of counsellors in supporting this might also be worthy of further consideration. Using the ethos of the school, a way to develop mental health and counselling strategies in schools may be timely in being progressed. A joint Department of Education and Health document (Department for Education, and Department for Health, 2018), considering how to transform mental health in schools, highlighted that the evidence base on how to deliver the various elements of the whole school approach is still developing. Similarly, guidance on counselling in schools (Department for Education, 2016, p.4), suggests a "counselling strategy" in "recognising that effective counselling is part of a whole school approach to mental health and wellbeing" but is not specific about how this might be achieved. This thesis suggests that a school-based ethos counselling service could offer a range of activities to staff and children that would be well received and effective as a contribution to a whole school approach to mental health, which united by ethos, could collaborate across roles and disciplines to do this.

I am aware that these suggestions challenge the current attempts to align counselling with the medical profession and gain National Institute of Clinical Excellence (NICE) approval, but this research suggests a validation from Education might also be worthy of exploration. I would attest that how education tackles mental health problems may be different from the way that psychological services and health services, coming from a different context, do. A key issue to arise for myself as the school counsellor in this school, was that the counselling intervention was part of an ongoing process related to and arising from the humanistic values of the school, not a programme ported in from another context, such as health or psychology. Yet, the existence and practices within the Rainbow Room, enshrining the humanistic ethos, still pointed to features of a potential counselling and mental health strategy for schools.

In terms of recommendations for future development in school counselling , aligning itself with ethos in schools may lead to a more fluid positioning of school counselling depending on what best serves the ethos of the school. However, if school counselling is not tied into the fabric of the school ethos, I would argue that it would be less effective and may not last beyond the commitment of individual people, special funding and changing concerns in the Zeitgeist. This may indeed account for difficulties in establishing school counselling. My perception and recommendation would be that counselling training should embody this possibility of contextualising practices within the ethos of its host school, or schools, more clearly, rather than seeking separation of our work. Another key recommendation might also be that any counselling service needs to work within an ethos that supports its own values, and that looking for evidence of this commitment within the ethos of the host school might be one of the first steps in setting up a counselling service. The issue of prioritising time that can be spent in schools in order for this to happen, might also suggest that the current guidelines relating to placements, contracts and job descriptions of school counsellors (Department for Education, 2016; Thompson, 2013) also need to be revisited. In a government report (Marshall *et al.,* 2017, p.8), it was found that 92% of schools and colleges report “an ethos or environment that promotes mutual care and concern”, so positioning school counselling within this perspective may also increase its credibility.

Strengths and Limitations

The research is qualitative in its nature and focuses on one school only. The data, findings and experience represent a period of time and a specific location, so I cannot generalise from the findings. Ethos itself is a dynamic concept and I am aware that this presentation is only valid to this school at this moment in time. However, the thesis is presented to engender discussion and debate among those who read it, and hopefully point to some key themes for further research related to school counselling and mental health initiatives in both education and counselling. The research indicates the potential and importance of devolved leadership as a key focus for school counsellors to be both part of, and offer an important contribution to, the achievement of ethos in the school.

The methodology is also offered as a way that counsellors in school might capture their embodied experiences of practice in schools. Multiple methods were used to draw in a range of qualitative data to assemble a picture and answer the research question using narrative. I would suggest that this type of approach might be engaging of other counsellors in research. The level of reflection necessary to create the Play, but then to revisit it and see other meanings, might sit well with the profession.

I consider that a limitation of this methodology was that I did not include more voices and more practices, for example, from parents or school governors. The field of technology is also moving very quickly and I could perhaps have placed more emphasis on this area. Also, being guided by Rogerian thinking, meant that I was often looking for the aspirational spirit of ethos. Another approach, at another time, may have produced less favourable views of ethos. I have tried to be open and transparent about the choices I made, and I am open to scrutiny in the subjective qualities, values and beliefs I have presented. There is, of course, always more that could be done, but eventually, this research had to be constrained by limitations of time and practicalities.

In conclusion, a key finding from this research is that the ethos of the school and the counselling service are shared and a powerful and organic commitment to it occurs through devolved leadership. The tension between offering and expressing the ethos, and the performance criteria by which schools are more commonly judged is made

clear. There is also a need for ethos to be created through the active involvement of many people. While this is an achievement of this school and the counselling service, the reality is, it is through the acts of committed individuals not organisational instructions or edict.

In terms of implications for a school counselling service, ethos, to me, appeared as a rich landscape which, prior to this research, I had walked upon, but never really noticed. As a result of this research, I have become acutely aware of how there is a difference between a counsellor in schools and a school counsellor. A counsellor in schools may, as I was initially, only be aware of the school at the periphery of her work. A school counsellor, however, may need to leave the counselling room and explore the different nuances of meaning her work might have for a range of people in order to enhance understanding of the support and difficulties for her client that a school ethos might create.

List of References

Adichie, C.N. (2009) *The danger of a single narrative.* Available at: https://www.youtube.com/watch?v=D9Ihs241zeg (Accessed: 17 March 2020).

Ainsworth, M.D.S. and Bell, S.M. (1970) 'Attachment, exploration, and separation: Illustrated by the behavior of one-year-olds in a strange situation', *Child development* 41(1), pp. 49-67.

Alborz, A., Pearson, D., Farrell, P. and Howes, A. (2009) *The impact of adult support staff on pupils and mainstream schools*: *A systematic review of evidence*. London: Department for Children, Schools, and Families.

Aloni, N. (2008) 'The fundamental commitments of educators', *Ethics and Education* 3(2), pp. 149-159.

Anderson, H. (2001) 'Postmodern collaborative and person-centred therapies: what would Carl Rogers say?' *Journal of family therapy* 23(4), pp. 339-360.

Anderson, T. D. (2013) 'Tweens and their in-betweens: Giving voice to young people when exploring emerging information practices associated with smart devices', *Information Research* 18(1), pp. 565

Andrews, M., Squire, C., and Tamboukou, M. (eds) (2013) *Doing narrative research*. 2nd edn. London: Sage.

Anguelovski, I. (2013) 'New directions in urban environmental justice: Rebuilding community, addressing trauma, and remaking place', *Journal of Planning Education and Research,* 33(2), pp. 160-175.

Angus, L.E. and McLeod, J. (eds.) (2004) *The handbook of narrative and psychotherapy: Practice, theory and research*. London: Sage Publications

Aries, P. and van den Berg, J.H. (1978) 'Centuries of childhood,' in Beck, J., Jenks., Keddie, N. and Young, M. *Towards Sociology of Education.* New Jersey: Transaction Inc, pp.37-47.

Association for Young People's Health (2016) *A public health approach to promoting young people's resilience.* Available at: http://www.youngpeopleshealth.org.uk /wp-content/uploads/2016/03/resilience-resource-15-march-version.pdf (Accessed: 2 July 2018).

Atkinson, P. (1997) 'Narrative turn or blind alley?' *Qualitative Health Research* 7 (3), pp. 325-344.

Atkinson, P. and Hammersley, M. (2007) *Ethnography: Principles in practice*. New York: Routledge.

Atkinson, P. (2014) *For ethnography.* London: Sage Publications.

Auden W.H. (1939) 'Musee des Beaux Arts' in Auden, W.H. *Selected poems*. New York: Random House, pp. 87.

Aurora, S. (2016) 'Human rights and values in education', in *Background Paper Prepared for the Education International Baltic Symposium on Human Rights and Values in Education.* Riga, Latvia*:* Education International.

Australian Psychologists and Counsellors in Schools (2018) [online] Available at: https:// www.apacs.org.au/ (Accessed: 2 December 2018).

Axline, V.M. (1964) *Dibs in search of self*. Boston: Houghton Mifflin.

BACP (1998) *Self-care for the counselling profession*. Available at: https:// www.bacp.co.uk/media/3939/bacp-self-care-fact-sheet-gpia088-jul18.pdf (Accessed: 17 March 2020).

BACP (2010) *School based operating toolkit*. Available at: https://www.bacp.co. uk/events-and-resources/ethics-and-standards/competences-and-curricula/school-based-counselling-operating-toolkit/ (Accessed: 12 December 2016).

BACP (2016) *School and community-based counselling operating toolkit*. Available at: https://gov.wales/sites/default/files/consultations/2019-10/school-and-community-based-counselling-operating-toolkit.pdf (Accessed: 3 December 2019).

BACP (2019a) *Counsellors' guide: The competences for humanistic counselling with children and young people (4–18 years).* Available at: https://www.bacp.co.uk /events-and-resources/ethics-and-standards/competences-and-curricula/children-and-young-people/ (Accessed: 05 May 2019).

BACP (2019b) *Ethical guidelines for research in the counselling professions.* Available at: https://www.bacp.co.uk/news/news-from-bacp/2018/31-july-ethical-guidelines-for-research/ (Accessed: 4 September 2018).

BACP (2019c) *SCoPEd Framework*. Available at: https://www.bacp.co.uk/about-us/advancing-the-profession/scoped/scoped-framework/ (Accessed: 8 December 2019).

Baginsky, M (2008). *Safeguarding children and schools*. London: Jessica Kingsley Publishers.

Baginsky, W. (2004) *School Counselling in England, Wales and Northern Ireland: a review*. London: National Society for the Prevention of Cruelty to Children.

Ballard, K. (1996) 'Inclusive Education in New Zealand: Culture, context and ideology', *Cambridge Journal of Education, 26*(1), pp. 33-45.

Banerjee, R., Weare, K., and Farr, W. (2014) '*Working with 'Social and Emotional Aspects of Learning'* (SEAL): Associations with school ethos, pupil social experiences, attendance, and attainment', *British Educational Research Journal,* 40(4), pp. 718-742.

Bansky (2004) *Girl with Balloon- original mural on Waterloo Bridge in South Bank*, *London.* Available at: https://en.wikipedia.org/wiki/Girl_with_Balloon (Accessed: 05 December 2019)

Barnes, J. (2000) *Aristotle: A very short introduction.* Oxford: Oxford Paperbacks.

Barnes, J. (ed.) (1984) *Complete works of Aristotle, Volume 1: The Revised Oxford Translation.* Princeton: Princeton University Press.

Barrett-Lennard, G.T. (1998) *Carl Rogers' helping system: Journey and substance*. London: Sage Publications.

Bator, P. (1980) 'Aristotelian and Rogerian Rhetoric', *College Composition and Communication,* 31(4), pp. 427-432.

BBC's Loneliness Experiment in collaboration with Wellcome Collection (2018). Available at: https://www.bbc.co.uk/programmes/articles/ 2yzhfv4DvqVp5nZyxBD8G23/who-feels-lonely-the-results-of-the-world-s-largest-loneliness-study (Accessed: 2 January 2019).

Bell, S. E. (2002) 'Photo images: Jo Spence's narratives of living with illness', *Health,* 6(1), pp. 5-30.

Bell, S. E. (2006) 'Living with breast cancer in text and image: Making art to make sense', *Qualitative Research in Psychology,* 3(1), pp. 31-44.

Bellis, M., Hughes, K., Hardcastle, K., Ashton, K., Ford, K., Quigg, Z., and Davies, A. (2017) 'The impact of adverse childhood experiences on health service use across the life course using a retrospective cohort study', *Journal of Health Services Research and Policy*, 22(3), pp. 168-177.

Belsey, C. (2002) *Poststructuralism: A very short introduction*. Oxford: Oxford University Press.

Bennathan, M. and Boxall, M. (1996) *Effective intervention in primary schools: Nurture groups*. Available at: http://search.ebscohost.com/ login.aspx?direct= true&db= sih&AN =SN042556&site=ehost-live (Accessed: 5 June 2017).

Bennathan, M. and Boxall, M. (2013) *Effective intervention in primary schools: Nurture groups*. London: David Fulton Publishers.

Bennett, T. (2017) *Creating a culture: How school leaders can optimise behaviour*. Available at: https://files.eric.ed.gov/fulltext/ED574131.pdf (Accessed: 8 December 2018).

BERA (2018) *Ethical Guidelines for Research in Education*. 4th edn. London: British Educational Research Association. Available at: https://www.bera.ac.uk/publication/ethical-guidelines-for-educational-research-2018 (Accessed: 12 August 2018).

Bettencourt, K. (2014) 'Rogers and Csikszentmihalyi on Creativity', *The Person Centered Journal 21(1-2)*, pp. 21-33.

Bezrukikh, M.M., Morozova, L.V., and Terebova, N.N. (2009) 'Visual perception as an integrated characteristic of the psychophysiological development of six-to eight-year-old children', *Human Physiology, 3*5(2), pp. 248-251.

Biggart, L., Ward, E., Cook, L., and Schofield, G. (2017) 'The team as a secure base: Promoting resilience and competence in child and family social work', *Children and Youth Services Review,* 83, pp. 119-130.

Bignold, W. (2011) 'Creative non-fiction: one approach to narrative research in education', *Educational Futures,* 4(1), pp. 19-27.

Bion, W. R. (1962) *Learning from experience*. Oxford: Rowman and Littlefield Publishers.

Birch, A. (2018) *Aristotle's six elements of drama.* Available at: https://mindtools.net/ 2018/11/23/aristotles-six-elements-of-drama/ (Accessed: 4 June 2019).

Bochner, A. (2016) *The rise of autoethnography: Stretching boundaries, fashioning identities, healing wounds.* Available at: <https://www.youtube.com/watch?v=X3EJfPN9sIg (Accessed: 23 October 2017).

Bold, C. (2011) *Using narrative in research*. London: Sage Publications.

Bold, C. (2012) *Representative constructions in narrative analysis*. London: Sage Publications.

Bomber, L. M. (2007) *Inside I'm hurting: practical strategies for supporting children with attachment difficulties in schools*. London: Worth

Bondi, L. (2005) 'The place of emotions in research: from partitioning emotion and reason to the emotional dynamics of research relationships' in Davidson, J., Bondi, L., and Smith, M. (eds) *Emotional Geographies*. Aldershot: Ashgate, pp.231-246.

Bor, R. (ed.) (2002) *Counselling in schools*. London: Sage Publication.

Bott, D. (2002) 'Comment—Carl Rogers and postmodernism: continuing the conversation', *Journal of Family Therapy,* 24(3), pp. 326-329.

Boulton, A., Grauer, K., and Irwin, R. L. (2017) 'Becoming teacher: a/r/tographical inquiry and visualising metaphor', *International Journal of Art and Design Education,* 36(2), pp. 200-214.

Bouvair, K. and McLaughlin, C. (eds.) (1996) *Counselling in schools: a Reader*. London: Routledge.

Bowlby, J. (1969) *Attachment and loss. Vol 1: Attachment, Vol 2: Separation, Vol 3: Loss.* London: Hogarth Press.

Bowlby, J. (2008) *A secure base: Parent-child attachment and healthy human development*. New York: Basic books.

Bragg, S. and Manchester, H. (2017) 'Considerate, convivial and capacious? Finding a language to capture ethos in 'creative' schools discourse', *Studies in the Cultural Politics of Education,* 38(6), pp. 864-879.

Briggs, S. (2002) *Working with adolescents: A contemporary psychodynamic approach*. London: Palgrave Macmillan.

British Association for Counselling and Psychotherapy (2018) *Ethical framework for good practice in counselling and psychotherapy*. Available at: https://www. bacp.co.uk /media/3103/bacp-ethical-framework-for-the-counselling-professions-2018.pdf (Accessed: 1 July 2019).

Brown, K. (2014) 'Questioning the vulnerability zeitgeist: Care and control practices with 'vulnerable' young people', *Social Policy and Society,* 13(3), pp. 371-387.

Brown, R. (2018) *Mental health and wellbeing provision in schools*: review of published policies and information. Department for Education. Available at: https: // assets.publishing.service.gov.uk/government/uploads/system/uploads /attachment_data/file/747709/Mental_health_and_wellbeing_provision_in_schools. pdf (Accessed: 5 January 2019).

Brown, K. (2015) *Vulnerability and young people: care and control in social policy*. Bristol: The Policy Press.

Brundrett, M. (2012) 'A year of change and a year of anniversaries: Ofsted, the National Curriculum, Education 3–13 and the Prince's Trust', *Education,* 40(5), pp. 445-450.

Brunila, K. and Rossi, L. M. (2018) 'Identity politics, the ethos of vulnerability, and education', *Educational Philosophy and Theory,* 50(3), pp. 287-298.

Buckingham, C.D., Adams, A., and Mace, C. (2008) 'Cues and knowledge structures used by mental-health professionals when making risk assessments', *Journal of Mental Health,* 17(3), pp. 299-314.

Burns, R. (1959) 'To a mouse' (1785), in *The Poems of Robert Burns* London (1959), England: Collins.

Burns, R. (1959) 'To a louse' (1786), in *The Poems of Robert Burns* (1959). London, England: Collins.

Bush, T. (2009) 'Leadership development and school improvement: Contemporary issues in leadership development', *Educational Review,* 61(4), pp. 375-389.

Bush, T. (2010) *Theories of Educational Leadership and Management*. 4th edn. London: Sage Publications.

Campbell, M. and Shochet, I. (2013) *Building capacity for online work in schools – Project in progress at Queensland University of Technology, Brisbane, Australia*. Available at: http://qut.edu.au/research/ research-projects/building-capacity-for-onlinecounselling-in-schools (Accessed: 5 March 2013).

Cappello, M. (2005) 'Photo interviews: Eliciting data through conversations with children', *Field Methods,* 17(2), pp. 170-182.

Carey, J. C., Harris, B., Lee, S. M., and Aluede, O. (eds.) (2017) *International Handbook for Policy Research on School-Based Counseling.* Cham, Switzerland: Springer International Publishing.

Carr, W. (ed.) (2005) *The Routledge Falmer reader in philosophy of education*. London and New York: Routledge Falmer.

Carroll, M. (2007) 'One more time: What is supervision?' *Psychotherapy in Australia,* 13(3), p. 34-40.

Carter, C. (2002) 'Schools ethos and the construction of masculine identity: do schools create, condone and sustain aggression?' *Educational Review,* 54(1), pp. 27-36.

Catterson, J. and Hunter, S.C. (2010) 'Cognitive mediators of the effect of peer victimization on loneliness', *British Journal of Educational Psychology,* 80(3), pp. 403-416.

Centre for Mental Health (2019) *Mental health among children and young people*. Available at: https://www.centreformentalhealth.org.uk/mental-health-among-children-and-young-people (Accessed: 3 November 2018).

Cepeda, A. and Valdez, A. (2010) 'Ethnographic strategies in the tracking and retention of street-recruited community-based samples of substance using hidden populations in longitudinal studies', *Substance Use and Misuse,* 45(5), pp. 700-716.

Challen, A., Noden, P., West, A., and Machin, S. (2011) *UK Resilience programme evaluation: final report.* Department for Education. Available at: <http:// eprints.lse.ac.uk /51617/1/West_etal_UK-resilience-programme-evaluation-final-report_2011.pdf (Accessed: 14 April 2017).

Chan, S. and Quinn, P. (2009) 'Secondary school students' preferences for location, format of counselling and gender of counsellor: A replication study based in Northern Ireland', *Counselling and Psychotherapy Research,* 9(3), pp. 204-209.

Chan, S. and Quinn, P. (2012) 'Secondary school students' views of inhibiting factors in seeking counselling', *British Journal of Guidance and Counselling,* 40(5), pp. 527-543.

Chang, H. (2008). *Autoethnography as method*. Walnut Creek, CA: Left Coast Press

Chase, S. (1996) 'Personal vulnerability and interpretive authority in narrative research', in Josselson, R. (ed.) *Ethics and process in the narrative study of lives*. Thousand Oaks, CA: Sage Publications.

Chen, X., He, Y., Oliveira, A. M. D., Coco, A. L., Zappulla, C., Kaspar, V., and DeSouza, A. (2004) 'Loneliness and social adaptation in Brazilian, Canadian, Chinese and Italian children': a multi-national comparative study', *Journal of Child Psychology and Psychiatry* 45 (8), pp. 1373-1384.

Chesley, G. L., Gillett, D. A., and Wagner, W. G. (2008) 'Verbal and nonverbal metaphor with children in counseling', *Journal of Counseling and Development,* 86(4), pp. 399-411.

Chesner, A., Ryan, S., Read, J., Owen, D., Hewson, J., Wilmot, J., Wilmot, J., Zografou, L., Encke, J., and Hawkins, P. (2007) *Passionate supervision*. London: Jessica Kingsley Publishers.

Christensen, P. and Prout, A. (2002) 'Working with ethical symmetry in social research with children', *Childhood*, 9(4), pp. 477-497.

Christensen, P.H. (2004) 'Children's participation in ethnographic research: Issues of power and representation', *Children and Society,* 18(2), pp. 165-176.

Christians, C. (2013) 'Ethics and politics in qualitative research', 4th edn. in Denzin, N. K., and Lincoln, Y. S. (eds.) *The landscape of qualitative research.* Thousand Oaks, CA: Sage Publishers, pp. 125-169.

Cianciolo, A.T., Matthew, C., Sternberg, R.J., and Wagner, R.K. (2006) 'Tacit knowledge, practical intelligence, and expertise', in Ericsson, K., Charness, N.E., Feltovich, P.J., and Hoffman, R.R. (eds.) *The Cambridge handbook of expertise and expert performance.* Cambridge: Cambridge University Press, pp. 613-633.

Clandinin, D. J. and Connelly, F.M. (2000) *Narrative inquiry*. San Francisco: Jossey-Bass.

Clark, A. (2005) Ways of seeing: Using the Mosaic approach to listen to young children's perspectives, in Clark, A., Kjorholt, A.T., and Moss, P. (eds.) *Beyond listening: Children's perspectives on early childhood services*. Bristol: Policy Press, pp. 29-50.

Clark, A. and Moss, P. (2005) *Spaces to play, more listening to young children using the Mosaic approach*. London: National Children's Bureau.

Clayton, B. (2010) 'Ten minutes with the Boys, the thoroughly academic task and the semi-naked celebrity: football masculinities in the classroom or pursuing security in a 'liquid' world', *Qualitative Research in Sport and Exercise,* 2(3), pp. 371-384.

Clayton, B. (2013) 'Initiate: Constructing the 'reality' of male team sport initiation rituals', *International Review for the Sociology of Sport,* 48(2), pp. 204-219.

Clouder, C. (2009) 'The challenge of modern childhood in childhood', in House, R. and Loewenthal, D. (eds.) *Childhood, well-being and a therapeutic ethos.* London: Karnac Books, pp. 55-75.

Clough, P. (2002) *Narratives and Fictions in Educational Research*. Buckingham: Open University Press.

Cohen, D. (2018) *The development of play*. New York: New York University Press.

Cole, M. (1997) 'Politics and youth', *Politics Review*, *6*, pp. 5-9.

Coleman, J. C., Coleman, J., and Hagell, A. (eds.) (2007) *Adolescence, risk and resilience: Against the odds*. London: John Wiley and Sons. Vol.3.

Cooke, S. and Carr, D. (2014) 'Virtue, practical wisdom and character in teaching', *British Journal of Educational Studies,* 62(2), pp. 91-110.

Cooper, M. (2006) *Counselling in schools project, Phase II: Evaluation report*. Glasgow: Counselling Unit, University of Strathclyde.

Cooper, M. (2009) ' Welcoming the Other: Actualising the humanistic ethic at the core of counselling psychology practice', *Counselling Psychology Review-British Psychological Society*, 24(3/4), pp. 119-130.

Cooper, M. (2013) *School-based counselling in UK secondary schools: A review and critical evaluation.* Glasgow: Counselling Unit, University of Strathclyde.

Cooper, M. and Reeves, A. (2012) 'The role of randomised controlled trials in developing an evidence-base for counselling and psychotherapy', *Counselling and Psychotherapy Research,* 12(4), pp. 303-307.

Cooper, M., Fugard, A.J., Pybis, J., McArthur, K., and Pearce, P. (2015) 'Estimating effectiveness of school-based counselling: Using data from controlled trials to predict improvement over non-intervention change', *Counselling and Psychotherapy Research,* 15(4), pp. 262-273.

Cooper, M., McGinnis, S., and Carrick, L. (2014) 'School-based humanistic counselling for psychological distress in young people: A practice research network to address the attrition problem', *Counselling and Psychotherapy Research,* 14(3), pp. 201-211.

Cooper, M., Rowland, N., McArthur, K., Pattison, S., Cromarty, K., and Richards, K. (2010) 'Randomised controlled trial of school-based humanistic counselling for emotional distress in young people: Feasibility study and preliminary indications of efficacy', *Child and Adolescent Psychiatry and Mental Health*, 4(1), p. 12.

Coppock, V. and McGovern, M. (2014) '"Dangerous Minds"? Deconstructing counter-terrorism discourse, radicalisation and the "psychological vulnerability" of Muslim children and young people in Britain', *Children and Society,* 28(3), pp. 242-256.

Coughlan, S. (2019*) School pays for private tuition to help with exams*. Available at: <https://www.bbc.co.uk/news/education-50867267 (Accessed: 12 January 2020).

Cowie, H. and Pecherek, A. (1994) *Counselling: approaches and issues in education*. London: Fulton.

Crain, W. (2003) *Reclaiming childhood: Letting children be children in our achievement-oriented society*. New York: Times Books.

Crocket, K. (2004) 'From narrative practice in counselling to narrative practice in research: A professional identity story', *International Journal of Narrative Therapy and Community Work,* 2, pp. 63-68

Crocket, K. (2007) 'Counselling supervision and the production of professional selves', *Counselling and Psychotherapy Research,* 7(1), pp. 19-25.

Crocket, K., Pentecost, M., Cresswell, R., Paice, C., Tollestrup, D., de Vries, M., and Wolfe, R. (2009) 'Informing supervision practice through research: A narrative inquiry', *Counselling and Psychotherapy Research,* 9(2), pp. 101-107.

Cromarty, K. and Richards, K. (2009) 'How do secondary school counsellors work with other professionals?' *Counselling and Psychotherapy Research,* 9(3), pp. 182-186.

Crowe, N. and Watts, M. (2014) 'When I click "ok" I become Sassy–I become a girl', Young people and gender identity: subverting the 'body' in massively multi-player online role-playing games', *International Journal of Adolescence and Youth,* 19(2), pp. 217-231.

Curren, R. (2015) 'Virtue ethics and moral education', in Besser, L and Slote, M. *The Routledge companion to virtue ethics.* London: Routledge, pp. 459-471.

D'Sa (2014) *Self Actualising and its philosophical underpinnings*. Available at: https://www.academia.edu/9417978/Self-Actualization_and_its_Philosophical_Underpinnings (Accessed: 20 April 2018).

Daly, T. (2003) 'Acceptance, power and the velveteen rabbit', in Keys, S. (eds.) *Idiosyncratic Person-Centred Therapy.* Ross-on-Wye: PCCS Books, pp. 17-35.

Daniels, D. and Jenkins, P. (2010) *Therapy with children: Children's rights, confidentiality and the law*. London: Sage Publications.

Daniunaite, A., Ahmad Ali, Z., and Cooper, M. (2012) 'Psychological change in distressed young people who do not receive counselling: does improvement happen anyway?' *British Journal of Guidance & Counselling*, 40(5), pp. 515-525.

Daniunaite, A., Cooper, M., and Forster, T. (2015) 'Counselling in UK primary schools: Outcomes and predictors of change', *Counselling and Psychotherapy Research,* 15(4), pp. 251-261.

Davies, C. (2011) 'Digitally strategic: how young people respond to parental views about the use of technology for learning in the home', *Journal of Computer Assisted Learning*, 27(4), pp. 324-335.

Davies, C. and Eynon, R. (2013) *Teenagers and technology*. Available at: <http://search.ebscohost.com/login.aspx?direct=true&db=psyh&AN=2013-02501-000&site=ehost-live (Accessed: 1 December 2019).

Davies, H.C. and Eynon, R. (2018) 'Is digital upskilling the next generation our "pipeline" to prosperity?' *New Media and Society*, 20(11), pp. 3961-3979.

De Minzi, M.C.R. (2006) 'Loneliness and depression in middle and late childhood: The relationship to attachment and parental styles', *The Journal of Genetic Psychology* 167 (2), pp. 189-210.

Deighton, J., Lereya, S. T., Morgan, E., Breedvelt, H., Martin, K., Feltham, A., and Robson, C. (2016) *Measuring and monitoring children and young people's mental wellbeing*: *A toolkit for schools and colleges.* Public Health England and the Evidence Based Practice Unit: Anna Freud National Centre for Children and Families.

Delamont, S. (2007). 'Arguments against autoethnography', *Qualitative Researcher*, (4), pp. 2-4 .

Delamont, S. (2014) *Key themes in the ethnography of education*. London: Sage Publications.

Delors, J., Mufti, I. A., Amagi, I., Carneiro, R., Chung, F., and Geremek, B. (1996) *Report to UNESCO of the International Commission on Education for the Twenty-first Century*. Available at: < http://www. unesco. org/delors (Accessed: 4 March 2016).

Denscombe, M. (2007) *The good research guide for small-scale social research projects.* 3rd edn. Maidenhead: Open University Press.

Denzin, N. K., and Lincoln, Y. S. (eds.) (2013) *The landscape of qualitative research.* 4th edn. Thousand Oaks, CA: Sage Publishers.

Department for Education (2013) *School uniform guidance for governing bodies, school leaders, school staff and local authorities September*. Available at: <https://assets.publishing.service. gov.uk /government/uploads/system/uploads/ attachment_data/ file/514978/ School_Uniform_Guidance.pdf (Accessed: 6 August 2016).

Department for Education (2012*) School and college behaviour and attendance.* Available at: https://www.gov.uk/topic/schools-colleges-childrens-services/school-behaviour-attendance (Accessed: 17 March 2020).

Department for Education (2014) *Promoting fundamental British values through SMSC*. Available at: < https://www.gov.uk/government/publications /promoting-fundamental-british-values-through-smsc (Accessed: 12 October 2017).

Department for Education (2014) *The Equality Act 2010 and schools departmental advice for school leaders, school staff, governing bodies and local authorities*. Available at: < https://assets. publishing.service.gov.uk/government/uploads/ system/uploads /attachment data/file/315587/Equality_Act_Advice_Final.pdf (Accessed: 3 March 2017).

Department for Education (2016) *Behaviour and discipline in schools: Advice for head-teachers and school staff.* Available at: https://assets.publishing. service.gov.uk/government/uploads/system/uploads/attachment_data/file/488034/ Behaviour_and_Discipline_in_Schools_-_A_guide_for _headteachers_and_ School_Staff.pdf (Accessed: 1 August 2016).

Department for Education (2016*) Counselling in schools: A blueprint for the future: Departmental advice for school leaders and counsellors.* Available at: https:// dera.ioe. ac.uk/25515/ (Accessed: 25 August 2018).

Department for Education (2017) *Preventing and tackling bullying. Advice for head-teachers, staff and governing bodies*. Available at: https://www.gov.uk/

government/publications/ preventing-and-tackling-bullying (Accessed: 25 March/2018).

Department for Education (2018) *Mental health and behaviour in schools.* Available at: https://assets. publishing.service.gov.uk/government/uploads/system /uploads/attachment_data/file/755135/Mental_health_and_behaviour_in_schools_ _.pdf (Accessed: 5 January 2019).

Department for Education and Employment (1997) *Excellence for all children: Meeting special educational needs*. London: HMSO.

Department for Education (2017) *Supporting mental health in schools and colleges, Summary Report August 2017 NatCen Social Research and the National Children's Bureau Research and Policy Team.* Available at: https://assets.publishing.service .gov.uk/government/uploads /system/uploads/attachment_data /file/634725/ Supporting_Mental-Health_synthesis_ report.pdf (Accessed: 3 September 2018).

Department for Education (2019) *Governance handbook for academies, multi-academy trusts and maintained schools*. Available at: https://assets.publishing. service.gov.uk/ government/uploads/system/uploads/attachment_data /file/788234/governance_handbook_2019.pdf (Accessed: 4 December 2019).

Department of Health (2011) *No health without mental health. A cross-government mental health outcomes strategy for people of all ages. Available at:* https:// www.gov.uk/government/publications/no-health-without-mental-health-a-cross-government-mental-health-outcomes-strategy-for-people-of-all-ages-a-call-to-action (Accessed: 3 April 2018).

Department of Health (2015) *Future in mind: Promoting, protecting and improving our children and young people's mental health and wellbeing*. London: Department of Health.

Department of Health and Social Care and Department for Education (2017) *Transforming children and young people's mental health*. London: Department of Health and Social Care and Department for Education.

Department of Health and Social Care and Department for Education (2018) *Government response to the consultation on transforming children and young people's mental health provision*. London: Department of Health and Social Care and Department for Education.

Department for Work and Pensions (2012*) Social justice: Transforming lives*. London: The Stationery Office.

DeRobertis, E.M. (2006) 'Deriving a humanistic theory of child development from the works of Carl R. Rogers and Karen Horney', *The Humanistic Psychologist,* 34(2), pp. 177-199.

Dollarhide, C.T. (2003) 'School counsellors as program leaders: Applying leadership contexts to school counselling', *Professional School Counselling,* 6(5), pp. 304-308.

Dollarhide, C.T., Gibson, D.M., and Saginak, K.A. (2008) 'New counsellors' leadership efforts in school counselling: Themes from a year-long qualitative study', *Professional School Counselling,* 11(4), pp. 262-271.

Donnelly, C. (2004) 'Constructing the ethos of tolerance and respect in an integrated school: the role of teachers', *British Educational Research Journal,* 30(2), pp. 263-278.

Donnison, D.V. (1969) 'The Seebohm report and its implications', *International Social Work,* 12(2), pp. 11-17.

Du Preez, J. (2008) 'Locating the researcher in the research: Personal narrative and reflective practice', *Reflective Practice,* 9(4), pp. 509-519.

Eames, V., Shippen, C., and Sharp, H. (2016) 'The Team of Life: A narrative approach to building resilience in UK school children', *Educational and Child Psychology,* 33(2), pp. 57-68.

Eberle, T. S. (2014) 'Phenomenology as a research method', in Flick, U. (ed.) *The SAGE Handbook of qualitative data analysis.* London: Sage Publications, pp.184-202.

Ecclestone, K. (2009) Resisting images of the 'diminished self' in education policy and practice for emotional well-being, in House, R. and Loewenthal, D. (eds.) *Childhood, well-being and a therapeutic ethos*. London: Karnac Books, pp. 129-155.

Ecclestone, K. and Rawdin, C. (2016) 'Reinforcing the 'diminished' subject? The implications of the 'vulnerability zeitgeist' for well-being in educational settings', *Cambridge Journal of Education*, 46(3), pp. 377-393.

Education Support Partnership (2017) *Health Survey: The mental health and wellbeing of education professionals in the UK*. Available at: <https://www. educationsupport.org.uk /resources/research-reports/2017-health-survey (Accessed: 2 February 2018).

Ellis, C. (2017) 'Manifesting compassionate autoethnographic research: Focusing on others', *International Review of Qualitative Research*, 10(1), pp. 54-61.

Ellis, C. and Bochner, A. (2000) 'Autoethnography, personal narrative, reflexivity: Researcher as subject', in Denzin, N. K. and Lincoln, Y.S. (eds.) *Handbook of Qualitative Research.* 2nd edn. Thousand Oaks, CA: Sage, pp. 733-768.

Ellis, C. and Bochner, A.P. (eds.) (2002) *Ethnographically speaking: Autoethnography, literature, and aesthetics.* Walnut Creek, NY: AltaMira Press.

Ellis, C. and Bochner, A. P. (2003) 'An introduction to the arts and narrative research: Art as inquiry', *Qualitative Inquiry,* 9(4), pp. 506-514.

Ellis, C. S., and Bochner, A. P. (2006) 'Analyzing analytic autoethnography: An autopsy', *Journal of Contemporary Ethnography* 35 (4), pp. 429-449.

Ellis, C. and Bochner, A. P. (2016) *Evocative autoethnography: Writing lives and telling stories*. Walnut Creek, CA: Left Coast Press. Ellis-Hill, C., Payne, S., and Ward, C. (2008) 'Using stroke to explore the life thread model: an alternative approach to understanding rehabilitation following an acquired disability', *Disability and Rehabilitation* 30(2), pp. 150-159.

Engel, L. C., Holford, J., and Pimlott-Wilson, H. (2010) 'Effectiveness, inequality and ethos in three English schools', *International Journal of Sociology and Social Policy,* 30(3/4), pp. 140-154.

Eraut, M. (2000) 'Non-formal learning and tacit knowledge in professional work', *British Journal of Educational Psychology,* 70(1), pp. 113-136.

Eraut, M. (2004) 'Informal learning in the workplace', *Studies in Continuing Education,* 26(2), pp. 247-273.

Eraut, M. (2007) 'Learning from other people in the workplace', *Oxford Review of Education,* 33(4), pp. 403-422.

Erbacher, T. A., Singer, J. B., and Poland, S. (2014) *Suicide in schools: A practitioner's guide to multi-level prevention, assessment, intervention, and postvention*. New York: Routledge

Erickson, F. (2013) 'A history of qualitative inquiry in social and educational research', in Denzin, N.K. and Lincoln, Y.S. (eds.) *The landscape of qualitative research*. 4th edn. London: Sage Publications, pp. 89-125.

Ericsson, K., Charness, N.E., Feltovich, P.J., and Hoffman, R.R. (2006) *The Cambridge handbook of expertise and expert performance.* UK: Cambridge University Press.

Etherington, K. (2001) 'Writing qualitative research A gathering of selves', *Counselling and Psychotherapy Research,* 1(2), pp. 119-125.

Etherington, K. (2003) *Trauma, the body and transformation: A narrative inquiry*. London: Jessica Kingsley Publishers.

Etherington, K. (2009) 'Life story research: A relevant methodology for counsellors and psychotherapists', *Counselling and Psychotherapy Research,* 9(4), pp. 225-233.

Etherington, K. (2017) 'Personal experience and critical reflexivity in counselling and psychotherapy research', *Counselling and Psychotherapy Research,* 17(2), pp. 85-94.

Ezzy, D. (2000a) 'Fate and agency in job loss narratives', *Qualitative Sociology,* 23(1), pp. 121-134.

Ezzy, D. (2000b) 'Illness narratives: time, hope and HIV', *Social Science and Medicine,* 50(5), pp. 605-617.

Felitti, V. J. (2009) 'Adverse childhood experiences and adult health', *Academic Pediatrics,* 9(3), pp. 131-132.

Ferrándiz, F. (2013) 'Rapid response ethnographies in turbulent times: Researching mass grave exhumations in contemporary Spain', *Anthropology Today,* 29(6), pp. 18-22.

Fielding, M. (2006) 'Leadership, radical student engagement and the necessity of person-centred education', *International Journal of Leadership in Education,* 9(4), pp. 299-313.

Finch, H., Lewis, J., and Turley, C. (2014) 'Focus Groups', in Ritchie, J., Lewis, C., McNaughton N, and Ormston, R. (eds.) *Qualitative Research Practice.* London: Sage, pp. 211-242.

Florian, L. and Graham, A. (2014) 'Can an expanded interpretation of phronesis support teacher professional development for inclusion?' *Cambridge Journal of Education*, 44(4), pp. 465-478

Flyvbjerg, B. (2001) *Making social science matter: Why social inquiry fails and how it can succeed again*. Cambridge: Cambridge University Press.

Foley, D.E. (2002) 'Critical ethnography: The reflexive turn', *International Journal of Qualitative Studies in Education,* 15(4), pp. 469-490.

Fox, C.L. and Butler, I. (2007) '"If you don't want to tell anyone else you can tell her ": Young people's views on school counselling', *British Journal of Guidance and Counselling*, 35(1), pp. 97-114.

Fox, C.L. and Butler, I. (2009) 'Evaluating the effectiveness of a school-based counselling service in the UK', *British Journal of Guidance and Counselling,* 37(2), pp. 95-106.

Frith, E. (2016) *Children and young people's mental health: State of the Nation*. London: Centre Forum Commission.

Fromm-Reichmann, F. (1990) 'Loneliness', *Contemporary Psychoanalysis,* 26(2), pp. 305-330.

Fullan, M. (2007) 'Change theory as a force for school improvement', *Intelligent Leadership*, pp. 27-39.

Fuller, T. (2019) *The trust is the work: how school counsellors maintain alliances with young people when sharing information because of safeguarding concerns. A phronetic case study*. Unpublished PhD thesis: University of Sussex.

Furman, C. (2018) 'Descriptive inquiry: cultivating practical wisdom with teachers', *Teachers and Teaching,* 24(5), pp. 559-570.

Geertz, C. (1973) *The interpretation of cultures*. New York: Basic Books.

Geertz, C. (2008) *Thick description: Toward an interpretive theory of culture*. New York: Basic Books.

Geldard, K., Geldard, D., and Foo, R.Y. (2017) *Counselling children: A practical introduction*. London: Sage Publications.

Gergen, K. J. and Gergen, M. M. (1991) 'Toward reflexive methodologies', in Steier, F. (ed.) *Inquiries in social construction: Research and reflexivity*. London: Sage Publications, pp. 76-95.

Gibbons, J. L. and Poelker, K. E. (2016) 'Adolescents in the majority world', in Gilean, U. and Roopnarine, J.L. (eds.), *Childhood and adolescence: cross cultural perspectives*. California: Praeger, pp 263-299.

Gilbert-Walsh, J. (2007) 'Deconstruction as narrative interruption', *Interchange* 38(4), pp. 317-333.

Gillard D. (2018) *Education in England: a history.* Available at: < http://www.educationengland.org.uk/history (Accessed: 6 June 2019).

Given, L.M. (ed.) (2008) *The Sage encyclopaedia of qualitative research methods*. Thousand Oaks, CA: Sage Publications.

Glaveanu, V.P. and Lubart, T. (2014) 'Decentring the creative self: How others make creativity possible in creative professional fields', *Creativity and Innovation Management,* 23(1), pp. 29-43. Goodley, D. and Moore, M. (2000) 'Doing disability research: Activist lives and the academy', *Disability and Society* 15(6), pp. 861-882. *Gov.Uk (2014) How schools can support pupils whose mental health problems manifest themselves in behaviour.* Available at: https://www.gov.uk/government/publications/mental-health-and-behaviour-in-schools--2 (Accessed: 5 June 2018).

Graham, A., Phelps, R., Maddison, C., and Fitzgerald, R. (2011) 'Supporting children's mental health in schools: Teacher views', *Teachers and Teaching,* 17(4), pp. 479-496.

Grant, J., Schofield, M.J., and Crawford, S. (2012) 'Managing difficulties in supervision: Supervisors' perspectives', *Journal of Counselling Psychology,* 59(4), pp. 528-541.

Grint, K. (1997) *Leadership: classical, contemporary and critical approaches*. Oxford: Oxford University Press.

Grint, K. (2000) *The arts of leadership*. Oxford, UK: Oxford University Press.

Grint, K. (2005) *Leadership: Limits and possibilities*. New York: Palgrave Macmillan.

Grint K. (2008) *Leadership, Management and Command – Rethinking D-day*. Basingstoke, UK: Palgrave

Grint, K. (2010) *Leadership: A very short introduction* (vol. 237). Oxford: Oxford University Press.Gutkind, L. (1996) *The art of creative nonfiction*. New York: Wiley.

Gutkind, L. (2012) *You can't make this stuff up: The complete guide to writing creative nonfiction - from memoir to literary journalism and everything in between.* Boston: Da Capo Lifelong Books.

Hairston, M. (1982) 'Using Carl Rogers' communication theories in the composition classroom', *Rhetoric Review,* 1(1), pp. 50-55.

Hamblin, D. (1974) *The teacher and counselling*. Oxford: Blackwell.

Hamilton-Roberts, A. (2012) 'Teacher and counsellor perceptions of a school-based counselling service in South Wales', *British Journal of Guidance and Counselling,* 40(5), pp. 465-483.

Hammersley, M. and Atkinson, P. (1995) *Ethnography: Practices and principles*. New York: Routledge.

Hammersley, M. and Atkinson, P. (2019) *Ethnography: Principles in Practice*. New York: Routledge.

Hanley, T., Noble, J., and Toor, N. (2017) 'Policy Research on School-Based Counselling in the United Kingdom', in Carey, J. C., Harris, B., Lee, S. M., and Aluede, O. (eds.) *International Handbook for Policy Research on School-Based Counselling.* Cham, Switzerland: Springer International Publishing, pp. 353-364.

Hanley, T., Sefi, A., and Lennie, C. (2011) 'Practice-based evidence in school-based counselling', *Counselling and Psychotherapy Research,* 11(4), pp. 300-309.

Harden, A., Rees, R., Shepherd, J., Brunton, G., Oliver, S., and Oakley, A. (2001*) Young people and mental health: a systematic review of research on barriers and facilitators*. London: EPPI-Centre.

Hargreaves, D. (2018) *Minds matter: time to take action on children and young people's mental health.* Available at: https://www.nuffieldtrust.org.uk/news-item/minds-matter-time-to-take-action-on-children-and-young-people-s-mental-health (Accessed: 23 October 2018).

Harries, I. and Spong, S. (2017) 'Secondary school counselling supervision and the impact of the work environment', *Counselling and Psychotherapy Research,* 17(2), pp. 148-156.

Harris, A. (2008) *Distributed leadership: Developing tomorrow's leaders*. London: Routlege Falmer.

Harris, A. and DeFlaminis, J. (2016) 'Distributed leadership in practice: Evidence, misconceptions and possibilities', *Management in Education,* 30(4), pp. 141-146.

Harris, B. (2009) 'Extra appendage' or integrated service? School counsellors' reflections on their professional identity in an era of education reform', *Counselling and Psychotherapy Research,* 9(3), pp. 174-181.

Harris, B. (2013) *International school-based counselling: A review of school-based counselling. Scoping report.* Leicester : BACP.

Harris, C. (2017) *The best schools have an "ethos" that includes the head, the teachers, the governors, the kids and the parents.* Available at: https:// www.tes.com/news/best-schools-have-ethos-includes-head-teachers-governors-kids-and-parents (Accessed: 3 April 2018).

Hart, R.A. (2008) *Stepping back from 'The ladder': Reflections on a model of participatory work with children.* New York: Springer.

Hawton, K., Haw, C., Casey, D., Bale, L., Brand, F., and Rutherford, D. (2015) 'Self-harm in Oxford England: epidemiological and clinical trends, 1996–2010', *Social Psychiatry and Psychiatric Epidemiology,* 50(5), pp. 695-704.

Hawton, K., Rodham, K., Evans, E., and Weatherall, R. (2002) 'Deliberate self-harm in adolescents: self-report survey in schools in England', *British Medical Journal,* 325, pp. 1207-1211.

Heads together (2018*) Mentally Healthy Schools*. Available at: <https://www. mentallyhealthyschools.org.uk/whole-school-approach/ (Accessed: 2 November 2018).

Hegel, G.W.F. (1983) *Hegel and the Human Spirit: A Translation of the Jena Lectures on the Philosophy of Spirit (1805–6) with Commentary*. Detroit: Wayne State University Press.

Heikkinen, H.L.T., Huttenen, R., and Kakkori, L. (2000) *'"And this story is true"…on the problem of narrative truth, A Paper Presented at the European Conference on Educational Research*. Available at <http://www.leeds.ac.uk/educol/documents/00002351.htm (Accessed 4 November, 2019)

Heikkinen, H., Huttunen, R., and Syrjala, L. (2007) 'Action research as narrative: five principles for validation', *Educational Action Research*, 15(1), pp. 5-19.

Hellman, S. and Cinamon, R. G. (2004) 'Career development stages of Israeli school counsellors', *British Journal of Guidance and Counselling,* 32(1), pp. 39-55.

Hennigan, J. and Goss, S. P. (2016) 'UK secondary school therapists' online communication with their clients and future intentions', *Counselling and Psychotherapy Research,* 16(3), pp. 149-160.

Hiebert, B. and Borgen, W. (2002) *Technical and Vocational Education and Training in the 21st Century: New Roles and Challenges for Guidance and Counselling.* Available at: http://borbelytiborbors.extra.hu/GC/UNESCO2002pdf.pdf (Accessed: 17 March 2018).

Higton, J., Leonardi, S., Choudhoury, A., Richards, N., Owen, D., and Sofroniou, N. (2017) *Teacher workload survey 2016*. London: Department for Education.

Hill, A., Cooper, M., Pybis, J., Cromarty, K., Pattison, S., and Spong, S. (2011) *Evaluation of the Welsh school-based counselling strategy.* Cardiff: Welsh Government Social Research.

Hills, R. (2016) 'An evaluation of the emotional literacy support assistant (ELSA) project from the perspectives of primary school children', *Educational and Child Psychology,* 33(4), pp. 50-65.

Hirst, P. and Carr, W. (2005) 'Philosophy and education—a symposium', *Journal of Philosophy of Education,* 39(4), pp. 615-632.

Hopper, T.F., Madill, L.E., Bratseth, C.D., Cameron, K.A., Coble, J.D., and Nimmon, L.E. (2008) 'Multiple voices in health, sport, recreation, and physical education research:

revealing unfamiliar spaces in a polyvocal review of qualitative research genres', *Quest,* 60(2), pp. 214-235.

House, R. (2007) 'The be-coming of a therapist: Experiential learning, self-education and the personal/professional nexus', *British Journal of Guidance and Counselling,* 35(4), pp. 427-440

House, R. (2009) 'The 'mind object' and 'dream consciousness': A Winnicottian and a Steinerean rationale for avoiding the premature 'adultifying' of children', in House, R. and Loewenthal, D. (eds.) *Childhood, well-being and a therapeutic ethos*. London: Karnac Books, pp. 155-171.

House, R. and Loewenthal, D. (eds.) (2009) *Childhood, well-being and a therapeutic ethos*. London: Karnac Books.

Howard, C., Burton, M., and Levermore, D. (2019) *Children's mental health and emotional well-being in primary schools*. London: Learning Matters.

Hoza, B., Bukowski, W.M., and Beery, S. (2000) 'Assessing peer network and dyadic loneliness', *Journal of Clinical Child Psychology,* 29(1), pp. 119-128.

Huber, G. S. (2004) 'School leadership and leadership development: Adjusting leadership theories and development programs to the values and the core purpose of school', *Journal of Educational Administration,* 42(6), pp. 669-684.

Hug, E.C. (2013) *The role of isolation in radicalization: how important is it?* Available at: https://apps.dtic.mil/ dtic/tr/fulltext/ u2/a620454.pdf (Accessed: 12 March 2016).

Humphrey, N. and Wigelsworth, M. (2016) 'Making the case for universal school-based mental health screening', *Emotional and Behavioural Difficulties,* 21(1), pp. 22-42.

Independent Counselling Service for Schools from Northern Ireland. Available at: https://www.eani.org.uk/help-available/counselling (Accessed: 3 November 2019).

Inskipp, F. and Proctor, B. (2009) *The art, craft and tasks of counselling supervision*. London: Cascade.

Jacknis, I. (1988) 'Margaret Mead and Gregory Bateson in Bali: their use of photography and film', *Cultural Anthropology,* 3(2), pp. 160-177.

Jackson, C., Pybis, J., Cooper, M., Hill, A., Cromarty, K., and Rogers, J. (2014) 'Users of secondary school-based counselling services and specialist CAMHS in Wales: A comparison study', *Counselling and Psychotherapy Research,* 14(4), pp. 315-325.

James, A. (2017) *Constructing childhood: Theory, policy and social practice*. London: Macmillan International Higher Education.

James, A. and Prout, A. (2014) *Constructing and reconstructing childhood: Contemporary issues in the sociological study of childhood*. London: Falmer Press.

Jay, A., Evans, M., Frank, I., and Sharpling, D. (2018) *Interim report of the independent inquiry into child sexual abuse*. Available at: https://www. iicsa.org.uk/reports/interim (Accessed: 5 January 2019).

Jeffrey, B. and Troman, G. (2004) 'Time for ethnography', *British Educational Research Journal,* 30(4), pp. 535-548.

Jennings, P. L., Mitchell, M. S., and Hannah, S. T. (2014). 'The moral self: A review and integration of the literature', *Journal of Organizational Behavior*, 36, pp. 104-168.

Jeon, L., Buettner, C. K., Grant, A. A., and Lang, S. N. (2019) 'Early childhood teachers' stress and children's social, emotional, and behavioral functioning', *Journal of Applied Developmental Psychology,* 61, pp. 21-32.

Jeong, H. (2014) 'Consideration of indigenous ethos in psychotherapeutic practices: Pungryu and Korean psychotherapy', *Asia Pacific Journal of Counselling and Psychotherapy,* 5(1), pp. 10-20.

Jones, A. (1970) *School Counselling in Practice*. London, England: Ward Lock Educational.

Jupp, V. (ed.) (2006) *The Sage dictionary of social research methods*. London: Sage Publications.

Kendall, M. and Murray, S.A. (2005) 'Tales of the unexpected: Patients' poetic accounts of the journey to a diagnosis of lung cancer: A prospective serial qualitative interview study', *Qualitative Inquiry,* 11(5), pp. 733-751.

Kennan, D., Brady, B., and Forkan, C. (2018) 'Supporting children's participation in decision making: A systematic literature review exploring the effectiveness of participatory processes', *The British Journal of Social Work,* 48(7), pp. 1985-2002.

Kernaghan, D. and Stewart, D. (2016) 'Because you have talked about your feelings, you don't have to think about them in school": Experiences of school-based counselling for primary school pupils in Northern Ireland', *Child Care in Practice,* 22(3), pp.1-16.

Khatib, M., Sarem, S.N., and Hamidi, H. (2013) 'Humanistic Education: Concerns, Implications and Applications', *Journal of Language Teaching and Research,* 4(1), pp. 45-51.

Killips, C., Cooper, M., Freire, E.S., and McGinnis, S. (2012) 'Motivation as a predictor of outcomes in school-based humanistic counselling', *Counselling and Psychotherapy Research*, 12(2), pp. 93-99.

Kirschenbaum, H. and Henderson, V. L. (eds.) (1989) *The Carl Rogers reader.* Boston: Houghton Mifflin.

Korkodilos, M. (2016) *The mental health of children and young people in England*. London: Public Health England.

Kurki, T. and Brunila, K. (2014) 'Education and training as projectised and precarious politics', *Power and Education,* 6(3), pp. 283-294.

Kwon, K.A., Jeon, S., Jeon, L., and Castle, S. (2019) 'The role of teachers' depressive symptoms in classroom quality and child developmental outcomes in Early Head Start programs', *Learning and Individual Differences,* 74, pp. 72-107.

Lang, P. (1999) 'Counselling, counselling skills and encouraging pupils to talk: Clarifying and addressing confusion', *British Journal of Guidance and Counselling,* 27(1), pp. 23-33.

Langford, B. (2019) *A whole school approach to promoting health in schools: Evidence that it can work.* Available at: https://www.pshe-association.org.uk/news-and-blog/blog-entry/whole-school-approach-promoting-health-schools (Accessed: 23 October 2019).

Lansdown, G., Jimerson, S.R., and Shahroozi, R. (2014) 'Children's rights and school psychology: Children's right to participation', *Journal of School Psychology,* 52(1), pp. 3-12.

Lavis, P. and Robson, C. (2015) *Promoting children and young people's emotional health and wellbeing: A whole school and college approach*. London: Public Health England.

Lea, G.W., Belliveau, G., Wager, A., and Beck, J.L. (2011) 'A Loud Silence: Working with Research-Based Theatre and A/R/Tography', *International Journal of Education and the Arts*, 12(16), p. 16.

Lees, J. (2001) 'Reflexive action research: Developing knowledge through practice', *Counselling and Psychotherapy Research,* 1(2), pp. 132-139.

Lereya, S.T., Ullman, R., Testoni, S., Wolpert, M., and Deighton, J. (2019) *Universal approaches to improving children and young people's mental health and wellbeing: Lay summary report of the synthesis of systematic reviews and grey literature review*. Public Health England. Available at: https://www.gov.uk/government/publications/children-and-young-peoples-mental-health-prevention-evidence (Accessed: 2 December 2019).

Levin, D. J and Greenwood, M. (2013) 'Revitalising Universities by Reinventing the Social Sciences: Bildung and Action Research', in Denzin, N.K. and Lincoln, Y.S. (eds.) *The Landscape of Qualitative Research*. 4th edn. London: Sage Publications, pp. 55-89.

Levitt, E. E. (2015) *The psychology of anxiety*. London: Routledge.

Lines, D. (2011) *Brief counselling in schools: Working with young people from 11 to 18*. London: Sage Publications.

Loewenthal, D. and Snell, R. (2003) *Post-modernism for psychotherapists.* Hove: Routledge.

Loewenthal, D., and House, R. (2009) 'Childhood, well-being and a therapeutic ethos', in House, R. and Loewenthal, D. (eds.) *Childhood, well-being and a therapeutic ethos*. London: Karnac Books, pp. 19-37.

Løhre, A. (2012) 'The impact of loneliness on self-rated health symptoms among victimized school children', *Child and Adolescent Psychiatry and Mental Health,* 6(20), pp. 1-7.

Loinaz, E.S. (2015) 'Comparing nurture group provision to one-to-one counselling', *The International Journal of Nurture in Education,* 1(1), pp. 25-32.

Lomax, H. (2012) 'Contested voices? Methodological tensions in creative visual research with children', *International Journal of Social Research Methodology,* 15(2), pp. 105-117.

Lovat, T., Clement, N., Dally, K., and Toomey, R. (2010) 'Values education as holistic development for all sectors: Researching for effective pedagogy', *Oxford Review of Education,* 36(6), pp. 713-729.

Loynd, C., Cooper, M., and Hough, M. (2005) 'Scottish secondary school teachers' attitudes towards, and conceptualisations of, counselling', *British Journal of Guidance and Counselling,* 33(2), pp. 199-211.

Lubashevsky, I. (2017) *Physics of the human mind*. Cham, Switzerland: Springer International Publishing.

Lunsford, A. A. (1979) 'Aristotelian vs. Rogerian argument: A reassessment', *College Composition and Communication,* 30(2), pp. 146-151.

Luttrell, W. (2010) ‘A camera is a big responsibility: A lens for analysing children's visual voices’, *Visual Studies*, 25(3), pp. 224-237

Luxmoore, N. (2000) *Listening to young people in school, youth work and counselling*. London: Jessica Kingsley Publishers.

Luxmoore, N. (2017) *Practical supervision for counsellors who work with young people*. London: Jessica Kingsley Publishers.

Lynass, R., Pykhtina, O., and Cooper, M. (2012) ‘A thematic analysis of young people's experience of counselling in five secondary schools in the UK’, *Counselling and Psychotherapy Research,* 12(1), pp. 53-62.

MacBeath, J. (2008) ‘Not so much a passion, more a way of life’, in *Passionate Leadership in Education*, Davies, B. and Brighouse, T. (eds.) London: Sage. pp. 109-129.

MacBeath, J. (2011) *Learning in and out of school: the selected works of John MacBeath*. Abingdon: Routledge

MacBeath, J. and McGlynn, A. (2004) *Self-evaluation: What's in it for schools?* London: Routledge Falmer.

Mahmoudi, S., Jafari, E., Nasrabadi, H.A., and Liaghatdar, M.J. (2012) ‘Holistic education: An approach for 21 century’, *International Education Studies,* 5(2), pp. 178-186.

Malinowski, B., (1922) *Argonauts of the Western Pacific*. New York: Holt, Reinhart and Winston.

Manago, A. M. (2014) ‘Identity development in the digital age: The case of social networking sites’, in McLean, K.C. and Syed, M. (eds.] *The Oxford handbook of identity development.* New York: Oxford University Press, pp. 508-524.

Maples, M.F. (1979) ‘A humanistic educator: basic ingredients’, *The Humanist Educator,* 17(3), pp. 107-110.

Marcus, G.E. and Fischer, M. (1999) *Anthropology as cultural critique: An experimental moment in the human sciences*. Chicago: University of Chicago Press.

Markstrom, A.M. and Hallden, G. (2009) 'Children's strategies for agency in preschool', *Children and Society,* 23(2), pp. 112-122.

Mars, B., Heron, J., Klonsky, E.D., Moran, P., O'Connor, R.C., Tilling, K., Wilkinson, P., and Gunnell, D. (2019) 'Predictors of future suicide attempt among adolescents with suicidal thoughts or non-suicidal self-harm: a population-based birth cohort study', *The Lancet Psychiatry,* 6(4), pp. 327-337.

Marshall, L., Wishart, R., Dunatchik, A., and Smith, N. (2017) *Supporting Mental Health in Schools and Colleges*. Available at: https://assets.publishing. service.gov.uk /government/ uploads/system/uploads/attachment_data/file/ 634725/ Supporting_Mental-Health_ synthesis_report.pdf (Accessed: 20 April 2018).

Maxwell, J. (1992) 'Understanding and validity in qualitative research', *Harvard Educational Review*, 62(3), pp. 279-301.

Maxwell, M.M. (1990) 'The authenticity of ethnographic research', *Journal of Childhood Communication Disorders,* 13(1), pp. 1-12.

McArthur, K., Cooper, M., and Berdondini, L. (2016) 'Change processes in school-based humanistic counselling', *Counselling and Psychotherapy Research*, *16*(2), pp. 88-99.

McCann, T. and Neville, B., (2013) 'Person-Centered Teacher Advocates as Culture Brokers*', The Person-Centered Journal*, 20(1-2), pp.19-31.

McCrimmon, M. (2005) 'Thought leadership: a radical departure from traditional , positional leadership', *Management Decision,* 43(7), pp. 1064 -1070.

McEwen. S. (2019) 'The emotional literacy support assistant (ELSA) programme: ELSAs' and children's experiences', *Educational Psychology in Practice,* 35(3), pp. 289-306.

McGuiness, J. (1998) *Counselling in schools: New perspectives*. London: Cassell.

McIlveen, P., Beccaria, G., du Preez, J., and Patton, W. (2010) 'Autoethnography in vocational psychology: Wearing your class on your sleeve', *Journal of Career Development,* 37(3), pp. 599-615.

McKenzie, K., Murray, G.C., Prior, S., and Stark, L. (2011) 'An evaluation of a school counselling service with direct links to Child and Adolescent Mental Health (CAMH) services', *British Journal of Guidance and Counselling,* 39(1), pp. 67-82.

McLaughlin, C. (1999) 'Counselling in schools: looking back and looking forward', *British Journal of Guidance and Counselling,* 27(1), pp. 13-22.

McLaughlin, C. (2008) 'Emotional well-being and its relationship to schools and classrooms: A critical reflection', *British Journal of Guidance and Counselling,* 36(4), pp. 353-366.

McLaughlin, C. (ed.) (2015) *The connected school: A design for well-being – supporting children and young people in schools to flourish, thrive and achieve*. London: Pearson.

McLaughlin, C. and Holliday, C. (2013) *Therapy with children and young people: Integrative counselling in schools and other settings*. London: Sage Publications

McLaughlin, T. (2005) 'The educative importance of ethos', *British Journal of Educational Studies,* 53(3), pp. 306-325.

McLeod, J. (2001) 'Developing a research tradition consistent with the practices and values of counselling and psychotherapy: Why counselling and psychotherapy research is necessary', *Counselling and Psychotherapy Research,* 1(1), pp. 3-11.

McLeod, J. (2011) *Qualitative research in counselling and psychotherapy*. London: Sage Publications.

McMahon, J., McGannon, K.R., and Zehntner, C. (2017) 'Slim to win: An ethnodrama of three elite swimmers' presentation of self' in relation to a dominant cultural ideology', *Sociology of Sport Journal,* 34(2), pp. 108-123.

McMahon, M. and Patton, W. (2000) 'Conversations on clinical supervision: Benefits perceived by school counsellors', *British Journal of Guidance and Counselling,* 28(3), pp. 339-351.

McNicol, S. and Reilly, S. (2017) 'Applying nurture as a whole school approach', *Educational and Child Psychology,* 35(3), pp. 44-65.

Meader, R. (2019) *Solutions for teaching in an overcrowded classroom.* Available at: <https://www.thoughtco.com/teaching-in-an-overcrowded-classroom-3194352 (Accessed: 12 December 2019).

Meekums, B. (2008) 'Embodied narratives in becoming a counselling trainer: an autoethnographic study', *British Journal of Guidance and Counselling,* 36(3), pp. 287-301.

Mental Health Foundation. *Statistics on mental health*. Available at: <https://www. mentalhealth.org.uk/statistics (Accessed: 27 October 2018).

Menzies, L., Bernardes, E., Huband-Thompson, B., and Husband-Thompson, B., *Schools and youth mental health* (2018) *A briefing on current challenges and ways forward*. Available at: https://www.researchgate.net/profile/ Loic_Menzies/publication/330811963 Schools_and_Youth_Mental_Health_A_ briefing_on_current_challenges_and_ways_forward/links/5c54cd65458515a4c7514 426/Schools-and-Youth-Mental-Health-A-briefing-on-current-challenges-and-ways-forward.pdf (Accessed: 3 January 2019).

Mercieca, D.P. and Mercieca, D. (2018) 'Judgements on young children by early years practitioners: working with phronesis', *International Journal of Inclusive Education*, pp. 1-13.

Mills, D. and Morton, M. (2013) *Ethnography in education*. London: Sage Publications.

Mitchell, M. and Egudo, M. (2003) *A Review of Narrative Methodology*. Canberra: Australian Government, Department of Defence, Defence Science and Technology Organisation.

Moen, T. (2006) 'Reflections on the narrative research approach', *International Journal of Qualitative Methods,* 5(4), pp. 56-69.

Moller, N. (2011) 'The identity of counselling psychology in Britain is parochial, rigid and irrelevant but diversity offers a solution', *Counselling Psychology Review,* 26(2), pp. 8-16.

Monk, G. and Sinclair, S.L. (2003) 'Toward discursive presence: Advancing a social constructionist approach to self-supervision', *The Clinical Supervisor,* 21(2), pp. 109-128.

Moor, C. (2014) 'Getting lost', *Psychodynamic Practice,* 20(2), pp. 116-127.

Moran-Ellis, J. (2010) 'Reflections on the sociology of childhood in the UK', *Current Sociology,* 58(2), pp. 186-205.

Motamedi, M. (2016) 'Best-placed? 'School nursing services' role in providing early mental health interventions', *British Journal of School Nursing,* 11(10), pp. 510-514.

Muncey, T. (2010) *Creating autoethnographies*. London: Sage Publications.

Nash, J.E. and McCurdy, D.W. (1989) 'Cultural knowledge and systems of knowing', *Sociological Inquiry,* 59(2), pp. 117-126.

Natiello, P. (2003) 'An evolutionary shift and emerging heroines/heroes', *The Person-Centered Journal*, 10, pp70-83.

National Education Union (2019) *Space requirements in classrooms.* Available at: https://neu.org.uk /advice/space-requirements-classrooms (Accessed: 30 September 2019).

National Education Union (2019) *Workload campaign* Available at: https:// neu.org.uk/ campaigns/workload (Accessed: 23 October 2019).

Newsom Report (1963) *Half our future*. *Report of Central Advisory Council for Education*. Available at: https://api.parliament.uk/historic-hansard/lords/1964/jan/29/the-newsom -report-on-education-1 (Accessed: 3 April 2017).

Nurture Group Network (2015) *Nurture Group Census.* Available at: https://www.nurtureuk.org/research-evidence/ngn-commissioned-research/nurture-group-census (Accessed: 12 May 2016).

Nurtureuk (2019) *The nurtureuk guide to implementing mental health and behaviour in schools*. Available at: https://www.nurtureuk.org/ (Accessed: 12 October 2019).

Oates, T. (2014) 'The qualifications sledgehammer: Why assessment-led reform has dominated the education landscape', in Heller Sahlgren, G. (Ed) Tests worth teaching to. The Centre for Market Reform of Education; Heller Sahlgren, G. (2015) Real Finnish lessons. Centre for Policy Studies.

O'Connor, A. (2017) *Understanding transitions in the early years: Supporting change through attachment and resilience*. New York: Routledge.

O'Connor, C.A., Dyson, J., Cowdell, F., and Watson, R. (2018) 'Do universal school-based mental health promotion programmes improve the mental health and emotional wellbeing of young people? A literature review', *Journal of Clinical Nursing,* 27(3-4), pp. 412-426.

O'Connor, R. C. and Pirkis, J. (eds.) (2016) *The international handbook of suicide prevention*. Chichester: Wiley, Blackwell.

O'Connor, R. C., Rasmussen, S., Miles, J., and Hawton, K. (2009) 'Self-harm in adolescents: self-report survey in schools in Scotland', *The British Journal of Psychiatry,* 194 (1), pp. 68-72.

O'Reilly, K. (2012) 'Ethnographic returning, qualitative longitudinal research and the reflexive analysis of social practice', *The Sociological Review*, 60(3), pp. 518–536.

Ofsted (2011) S*upporting Children with Challenging Behaviour through a Nurture Group Approach.* Available at: http://www.ofsted.gov.uk/ resources/supporting-children-challenging-behaviour-through-nurturegroup-approach (Accessed: 12 December 2016).

OFSTED Report (2012) *Changes to Education Inspections Announced*. Available at: https://www.gov.uk/government/news/changes-to-education-inspections-announced (Accessed: 8 June 2014).

Oh, S.A. (2012*) '* Photofriend: Creating visual ethnography with refugee children', *Area,* 44(3*),* pp. 382-288.

O'Hare, L., Santin, O., Winter, K., and McGuinness, C. (2016) 'The reliability and validity of a child and adolescent participation in decision-making questionnaire', *Child: Care, Health and Development,* 42(5), pp. 692-698.

Olive, J.L. (2014) 'Reflecting on the tensions between emic and etic perspectives in life history research: Lessons learned', *Forum Qualitative Social Research,* 15(2), pp. 1-13.

O'Reilly, K. (2009) 'Visual ethnography', *Key concepts in ethnography*. Thousand Oaks, California: SAGE Publications

Orlans, M. and Levy, T. M. (2014) *Attachment, trauma, and healing: Understanding and treating attachment disorder in children, families and adults*. London: Jessica Kingsley Publishers.

Oxford English Dictionary (2010). Available at: http://dictionary.oed.com (Accessed: 17 March 2017).

Paiva, A. (2019) 'The importance of trauma-informed schools for maltreated children', *BU Journal of Graduate Studies in Education,* 11(1), pp. 22-28.

Palaiologou, I. and Male, T. (2016) 'Critical hope or principled infidelity? How an urban secondary school in an area of sustained poverty in England continues to improve', *The Urban Review,* 48(4), pp. 560-578.

Palmer, S. (2009) 'What is toxic childhood?' in House, R. and Loewenthal, D. (eds.) *Childhood, well-being and a therapeutic ethos*. London: Karnac Books, pp. 37-55.

Pattison, S. (2010) 'Reaching out: a proactive process to include young people with learning disabilities in counselling in secondary schools in the UK', *British Journal of Guidance and Counselling,* 38(3), pp. 301-311.

Pattison, S. and Harris, B. (2006) 'Counselling children and young people: A review of the evidence for its effectiveness', *Counselling and Psychotherapy Research,* 6(4), pp. 233-237.

Patton, M.Q. (2002) *Qualitative evaluation and research methods.* 3rd edn. Thousand Oaks, CA: Sage.

Payne, H. (1993) *Handbook of inquiry in the arts therapies: one river, many currents*. London: Jessica Kingsley Publishers

Pearce, C. L., Hoch, J. E., Jeppesen, H. J., and Wegge, J. (2010) ' New forms of management: Shared and distributed leadership in organizations', *Journal of Personnel Psychology*, 9, pp. 151-153.

Pearce, P., Sewell, R., Cooper, M., Osman, S., Fugard, A. J., and Pybis, J. (2017) 'Effectiveness of school-based humanistic counselling for psychological distress in young people: Pilot randomized controlled trial with follow-up in an ethnically diverse sample', *Psychology and Psychotherapy: Theory. Research and Practice,* 90(2), pp. 138-155.

Pernicano, P. (2015) 'Metaphors and stories in play therapy', in O'Connor, K.J. and Schaeffer, C.E. (eds.) *Handbook of play therapy.* Hoboken*,* New Jersey: John Wiley and Sons, pp. 259-275.

Pike, M.A. (2010) 'Transaction and transformation at Trinity: private sponsorship, core values and Christian ethos at England's most improved academy', *Oxford Review of Education,* 36(6), pp. 749-765.

Pink, S. (2013) *Doing visual ethnography*. London: Sage.

Plummer, K. (2013) 'Critical Humanism and Queer Theory: Living with the Tensions Postcript 2011 to Living with the Contributions', in Denzin, N.K. and Lincoln, Y.S.

(eds.) *The Landscape of Qualitative Research.* London: Sage Publications, pp. 407-443.

Pole, C. and Morrison, M. (2003) *Ethnography for education*. UK: McGraw-Hill Education.

Polkinghorne, D.E. (2004) 'Narrative therapy and postmodernism', in Angus, L.E. and McLeod, J. (eds.) *The handbook of narrative and psychotherapy: Practice, theory and research.* Beverly Hills, California: Sage Publications, pp. 53-69.

Power, S. (1991) '"Pastoral care" as curriculum discourse: a study in the reformation of 'academic' schooling', *International Studies in Sociology of Education,* 1(1-2), pp. 193-208.

Prever, M. (2006) *Mental health in schools: A guide to pastoral and curriculum provision*. London: Paul Chapman Publishing.

Pring, R. and Roberts, M. (eds.) (2015) *A generation of radical educational change: Stories from the field*. London: Routledge.

Proctor, B. (1993) *An overview of counselling in Britain today*. London: David Fulton.

Proitz, T.S. (2015) 'Learning outcomes as a key concept in policy documents throughout policy changes', *Scandinavian Journal of Educational Research,* 59(3), pp. 275-296.

Proitz, T.S. (2010) 'Learning outcomes: What are they? Who defines them? When and where are they defined?' *Educational Assessment, Evaluation and Accountability,* 22(2), pp. 119-137.

Pruitt, L. (2017) 'Youth, politics, and participation in a changing world', *Journal of Sociology,* 53(2), pp. 507-513.

Psouni, E., Di Folco, S., and Zavattini, G.C. (2015) 'Scripted secure base knowledge and its relation to perceived social acceptance and competence in early middle childhood', *Scandinavian Journal of Psychology,* 56(3), pp. 341-348.

Public Health England (2008) *Social and emotional wellbeing in primary education*. Available at: < https://www.nice.org.uk/guidance/ph12 (Accessed: 3 March 2019).

Public Health England (2014) *Local action on health inequalities: Building children and young people's resilience in schools.* Available at: https://www.gov.uk/ government/uploads /system/uploads/attachment_data/file/355770/ Briefing2_Resilience_in_schools_health_inequalities.pdf (Accessed: 2 April 2018).

Public Health England (2019) *Children and young people's mental health: prevention evidence*. Available at: https://www.gov.uk/government/publications /children-and-young-peoples-mental-health-prevention-evidence (Accessed: 12 November 2019).

Pybis, J., Cooper, M., Hill, A., Cromarty, K., Levesley, R., Murdoch, J., and Turner, N. (2014) 'Pilot randomised controlled trial of school-based humanistic counselling for psychological distress in young people: Outcomes and methodological reflections', *Counselling and Psychotherapy Research,* 15(4), pp. 241-250.

Pybis, J., Hill, A., Cooper, M., and Cromarty, K. (2012) 'A comparative analysis of the attitudes of key stakeholder groups to the Welsh Government's school-based counselling strategy', *British Journal of Guidance and Counselling,* 40(5), pp. 485-498.

Qualter, P. and Munn, P. (2002) 'The separateness of social and emotional loneliness in childhood', *Journal of Child Psychology and Psychiatry,* 43(2), pp. 233-244.

Raffety, E.L. (2015) 'Minimizing social distance: Participatory research with children', *Childhood,* 22(3), pp. 409-422.

Ratts, M. J. (2009) 'Social justice counseling: Toward the development of a fifth force among counseling paradigms', *The Journal of Humanistic Counseling, Education and Development,* 48(2), pp. 160-172.

Ratts, M., D'Andrea, M., and Arredondo, P. (2004) 'Social justice counseling: "Fifth force" in field', *Counseling Today,* 47(1), pp. 28-30.

Redfern, A., Jolley, S., Bracegirdle, K., Browning, S., and Plant, D. (2019) 'Innovations in Practice: CUES-Ed: an in-service evaluation of a new universal cognitive

behavioural early mental health intervention programme for primary school children', *Child and Adolescent Mental Health,* 24(2), pp. 187-191.

Reid, A.M., Brown, J.M., Smith, J.M., Cope, A.C., and Jamieson, S. (2018) 'Ethical dilemmas and reflexivity in qualitative research', *Perspectives on Medical Education,* 7(2), pp. 69-75.

Reinders, H. (2010) 'The importance of tacit knowledge in practices of care', *Journal of Intellectual Disability Research,* 54, pp. 28-37.

Reitemeier, B. (2009) 'The Good Childhood: An inquiry by the Children's Society', in House, R. and Loewenthal, D. (eds.) *Childhood, well-being and a therapeutic ethos*. London: Karnac Books.

Reynolds, C.R. (2011) 'Perspectives on specialization in school psychology training and practice', *Psychology in the Schools,* 48(9), pp. 922-930.

Reynolds, K. (2014) *Perceptions of childhood*. Available at: https://www.bl.uk/ romantics -and-victorians/articles/perceptions-of-childhood (Accessed: 4 July 2016).

Richardson, L. (1991) 'Postmodern social theory: Representational practices', *Sociological Theory,* 9(2), pp. 173-179.

Richardson, L. (1997) *Fields of play: Constructing an academic life.* New Brunswick, NJ: Rutgers University Press.

Richardson, L. (2000) 'New writing practices in qualitative research', *Sociology of Sport Journal,* 17(1), pp. 5-20.

Richardson, L. and Lockridge, E. (2004) '*An Unblinking 'I' on Copenhagen',* Paper presented at the annual meeting of the American Sociological Association, Hilton San Francisco and Renaissance Parc 55 Hotel, San Francisco, CA. Available at: <http://www.allacademic .com /meta /p108278_index.html (Accessed: 7 October 2017).

Richardson, L. (2007) 'Reading for another: A method for addressing some feminist research dilemmas', in Hesse-Biber S.N. (ed.) *Handbook of feminist research: theory and practice*. Thousand Oaks, CA: Sage Publications, pp. 459-468.

Richardson, L. (2007) *Last writes: A daybook for a dying friend*. Walnut Creek, CA: Left Coast Press.Riessman, C.K. (2008) *Narrative methods for the human sciences*. Thousand Oaks, CA: Sage Publications.

Ritchie, J., Lewis, J., Nicholls, C.M., and Ormston, R. (eds.) (2013) *Qualitative research practice: A guide for social science students and researchers*. Los Angeles: Sage Publications.

Rittel, H.W. and Webber, M.M. (1973) '2.3 planning problems are wicked', *Polity,* 4, p. 155-169.

Robbins, L. (1963) *The Robbins Report. Committee on Higher Education.* Available at: http://www.educationengland.org.uk/documents/robbins/robbins1963.html (Accessed: 1 August 2018).

Robinson, M. (2004) 'An ethical, human-rights approach to globalization', *Peace Review,* 16(1), pp. 13-17.

Robson, C. (2005) *Real World Research.* UK: Blackwell Publishing

Robson, C., Leyera, R. U., Testoni, S., Miranda Wolpert, S. T., Ullman, R., Testoni, S., and Deighton, J. (2019) *Universal approaches to improving children and young people's mental health and wellbeing*: Report of the findings of a Special Interest Group. Public Health England. Available at: https://dera.ioe.ac.uk /34487/1/SIG_report.pdf (Accessed: 2 January 2020).

Roffey, S. (2011) *Changing behaviour in schools: Promoting positive relationships and wellbeing*. London: Sage Publications.

Roffey, S. (2015) 'Becoming an agent of change for school and student well-being', *Educational and Child Psychology, 32*(1), pp. 21-30.

Rogers, C. and Russell, D. (2002) *The quiet revolutionary: An oral history*. Roseville, CA: Penmarin Books.

Rogers, C.R. (1939) *The clinical treatment of the problem child*. Cambridge: Houghton Miffen Company.

Rogers, C.R. (1942) *Counseling and psychotherapy: newer concepts in practice*. Boston: Houghton Mifflin

Rogers, C. R. (1951) *Client Centred Therapy*. London: Constable and Company Limited.

Rogers, C.R. (1959) *A theory of therapy, personality, and interpersonal relationships: As developed in the client-centered framework*. New York: McGraw-Hill.

Rogers, C.R. (1961) *On becoming a person: a therapists view of psychotherapy.* London: Constable.

Rogers, C. R. (1963a) 'Toward a science of the person', *Journal of Humanistic Psychology,* 3(2), pp. 72-92.

Rogers, C. R. (1963b).'The concept of the fully functioning person', *Psychotherapy: Theory, Research and Practice,* 1(1), p. 17.Rogers, C.R. (1967) *Person to person: The problem of being human: A new trend in psychology*. London: Souvenir.

Rogers, C.R. (1969) *Freedom to Learn*: *A view of what education might become.* Columbus, Ohio: Charles Merill.

Rogers, C.R. (1970) *Carl Rogers on encounter groups.* New York: Harper and Row.

Rogers, C. R. (1977) *Carl Rogers on personal power: Inner strength and its revolutionary impact.* New York: Delacorte Press.

Rogers, C.R. (1983) *Freedom to Learn: A view of what education might become.* 2nd edn. Columbus, Ohio: Charles Merill.

Rogers, C.R., Lyon, H.C., and Tausch, R. (2013) *On becoming an effective teacher: Person-centered teaching, psychology, philosophy, and dialogues with Carl R. Rogers and Harold Lyon*. London: Routledge.

Rorty, A. O. (ed.) (1996). *Essays on Aristotle's rhetoric* (Vol. 6). Berkeley: University of California Press.

Rupani, P. (2013) 'Social justice and counselling psychology training: Can we learn from the US?' *Counselling Psychology Review,* 28(2), pp. 30-38.

Rupani, P., Cooper, M., McArthur, K., Pybis, J., Cromarty, K., Hill, A., Levesley, R., Murdoch, J., and Turner, N. (2014) 'The goals of young people in school-based counselling and their achievement of these goals', *Counselling and Psychotherapy Research*, 14(4), pp. 306-314.

Rupani, P., Haughey, N., and Cooper, M. (2012) 'The impact of school-based counselling on young people's capacity to study and learn', *British Journal of Guidance and Counselling,* 40(5), pp. 499-514.

Russell, L. (2007) 'Visual methods in researching the arts and inclusion: possibilities and dilemmas', *Ethnography and Education,* 2(1), pp. 39-55.

Russell, L. (2013) 'Researching marginalised young people', *Ethnography and Education,* 8(1), pp. 46-60.

Rutter, M. (2013) 'Annual research review: Resilience–clinical implications', *Journal of Child Psychology and Psychiatry,* 54 (4), pp. 474-487.

Rytovaara, M. (2015) 'Demons, voices and virtual realities in adolescence an exploration of zeitgeist, culture and cultural complexes', *Journal of Analytical Psychology,* 60(2), pp. 179-197.

Salloum, A. (2015) *Grief and trauma in children: An evidence-based treatment manual*. New York, NY: Routledge.

Samuels, A. (2009) 'First Catch your child', in House, R. and Loewenthal, D. (eds.) *Childhood, well-being and a therapeutic ethos*. London: Karnac Books, pp. 171-181.

Sanders, T. (2007) 'Helping children thrive at school: The effectiveness of nurture groups', *Educational Psychology in Practice,* 23(1), pp. 45-61.

Sanjek, R. (2002) *Ethnography. Encyclopaedia of social and cultural anthropology*. London: Routledge.

Schein, E.H. (2010) *Organizational culture and leadership*. San Francisco: Jossey-Bass.

Scheper-Hughes, N. (2000) 'Ire in Ireland', *Ethnography,* 1(1), pp. 117-140.

Schiller, W. and Einarsdottir, J. (2009) 'Listening to young children's voices in research – changing perspectives/changing relationships', *Early Child Development and Care,* 179(2), pp. 125–130.

School Wellbeing (2017) *Healthy school toolkit*. Available at: https://www.schoolwellbeing.co.uk/pages/healthy-schools-toolkit (Accessed: 5 October 2017).

Schwandt, T. A. (2000) 'Three epistemological stances for qualitative inquiry', in Denzin, N.K. and Lincoln, Y.S. (eds.), *Handbook of qualitative research* (2nd ed). Thousand Oaks, CA: Sage, pp. 189-213.

Schwartz, B. and Sharpe, K. E. (2006) 'Practical wisdom: Aristotle meets positive psychology', *Journal of Happiness Studies,* 7(3), pp. 377-395.

Scott, J. T. (2006) *Jean-Jacques Rousseau: critical assessments of leading political philosophers*. London: UK: Routledge.

Scottish Government (2010*) Evaluation of Phase Two: Choose Life*. Edinburgh: Social Research Unit. Available at: www.scotland.gov.uk/socialresearch (Accessed: 4 July 2017).

Scottish Government (2018) *Counselling in Schools Policy.* Available at: https://www.samh.org.uk/documents/SAMH_View_Counselling_in_Schools_Updated_October_2018.pdf (Accessed: 1 March 2019).

Scottish Education Department (1992) *Using Ethos indicators in primary school self-evaluation: Taking account of the views of pupils, parents and teachers*. Edinburgh: Scottish Development Dept. Historic Buildings Division.

Sellars, M. (2017) *Reflective practice for teachers*. London: Sage Publications.

Sharp, P. (2001*) Nurturing emotional literacy: a practical guide for teachers, parents and those in the caring professions*. London: David Fulton.

Sharp, P. (2014) *Nurturing emotional literacy: A practical guide for teachers, parents and those in the caring professions*. London: Routledge.

Sharp, S., and Cowie, H. (1998) *Counselling and supporting children in distress*. London: Sage Publications.

Shea C. and Bond T. (1997) 'Ethical issues for counselling in organizations', in Carroll M. and Walton M. (eds.) *Handbook of counselling in organizations*. London: Sage, London, pp. 23–32

Shean, M. (2015) *Current theories relating to resilience and young people: a literature review*. Melbourne, Australia: Victorian Health Promotion Foundation.

Sherman, N. (1998) 'Empathy and Imagination', *Midwest Studies in Philosophy,* 22(1), pp. 82–119.

Sherr, L. and Sterne, A. (1999) 'Evaluation of a counselling intervention in primary schools', *Clinical Psychology and Psychotherapy: An International Journal of Theory and Practice,* 6(4), pp. 286-296.

Shuffelton, A. (2017) 'Jean-Jacques Rousseau, the Mechanised Clock and Children's Time', *Journal of Philosophy of Education,* 51(4), pp. 837-849.

Siddique, S. (2011) 'Being in-between: The relevance of ethnography and autoethnography for psychotherapy research', *Counselling and Psychotherapy Research,* 11(4), pp. 310-316.

Silverman, D. (2013) *Doing qualitative research: A practical handbook*. London: SAGE Publications.

Smith, B. and Sparkes, A. C. (eds.) (2014) *Qualitative research methods in sport, exercise and health: From process to product*. London: Routledge.

Smith, B. and Weed, M. (2007) 'The potential of narrative research in sports tourism', *Journal of Sport and Tourism,* 12(3-4), pp. 249-269.

Smythe, W.E. and Murray, M.J. (2000) 'Owning the story: Ethical considerations in narrative research', *Ethics and Behavior,* 10(4), pp. 311-336.

Snyder, M (2002) 'Applications of Carl Rogers' theory and practice to couple and family therapy: A response to Harlene Anderson and David Bott', *Journal of Family Therapy,* 24(3), pp. 317-325.

Sparkes, A. (2002) *Telling tales in sport and physical activity: A qualitative journey.* Leeds: Human Kinetics.

Spong, S., Waters, R., Dowd, C., and Jackson, C. (2013*) The relationship between specialist child and adolescent mental health services (CAMHS) and school and community based counselling for children and young people*. Available at: www. MindEd.org.uk (Accessed: 2 April 2017).

Spyrou, S. (2018) 'Towards a decentering of "the child"', in *Disclosing Childhoods: Research and Knowledge Production for a Critical Childhood Studies (Studies in Childhood and Youth)*. London: Palgrave Macmillan, pp. 15-51.

Squire, C., Andrews, M., and Tamboukou, M. (2008) *Doing narrative research*. London: Sage publications.

Stafford, M. R., Cooper, M., Barkham, M., Beecham, J., Bower, P., Cromarty, K., and Street, C. (2018) 'Effectiveness and cost-effectiveness of humanistic counselling in schools for young people with emotional distress (ETHOS): study protocol for a randomised controlled trial', *Trials,* 19(1), p. 175.

Stallard, P. (2014) *Anxiety: Cognitive behaviour therapy with children and young people*. East Sussex: Routledge.

Staufenberg, J. (2018) *Isolation rooms: How swathes of schools are removing pupils from their classrooms.* Available at: https://schoolsweek.co.uk/ isolation-rooms-how-schools-are-removing-pupils-from-classrooms/ (Accessed: 2 May 2019).

Steer, A. (2005) *Learning Behaviour: The report of the practitioner group on school behaviour and discipline*. Available at: http://www.educationengland.org.uk/

documents/pdfs/2005-steer-report-learning-behaviour.pdf (Accessed: 4 February 2017).

Stemler, S.E., Bebell, D., and Sonnabend, L.A. (2011) 'Using school mission statements for reflection and research', *Educational Administration Quarterly,* 47(2), pp. 383-420.

Stevens, E. (2019) 'SCoPEd: How counselling and psychotherapy found itself in the midst of an identity-crisis', *Psychotherapy and Politics International,* 17(2), p. 1492.

Stone, D. (1978) 'The human potential movement', *Society,* 15(4), pp. 66-68.

Stutchbury, K. and Fox, A. (2009) 'Ethics in educational research: introducing a methodological tool for effective ethical analysis', *Cambridge Journal of Education,* 39(4), pp. 489-504.

The Sutton Trust (2017) *Life lessons: improving essential life skills for young people.* Available at: https://www.suttontrust.com/wp-content/uploads/2017/10/Life-Lessons-Report_FINAL.pdf (Accessed: 23 November 2018).

Suzuki, L.A., Ahluwalia, M.K., Mattis, J.S., and Quizon, C.A. (2005) 'Ethnography in counseling psychology research: Possibilities for application', *Journal of Counseling Psychology,* 52(2), pp. 206-214.

Tamboukou, M. (2008) 'A Foucauldian Approach to Narratives', in Andrews, M., C. Squire and M. Tamboukou (eds.) *Doing Narrative Research*. London: Sage Publications, pp. 88-107.

Tarrow, N. B. (ed.) (2014) *Human Rights and Education.* Long Beach, USA: California State University.

Taylor, C. (2011) *Improving Alternative Provision.* Available at: https://assets.publishing.service .gov.uk/ government/uploads/system/ uploads/attachment_data/file/180581/DFE-00035-2012.pdf (Accessed: 24 December 2016).

Teach First (2011) *Ethos and culture in schools in challenging circumstances*. London: Teach First.

Tedlock, B. (2000) 'Ethnography and Ethnographic Representation,' in Denzin, N.K. and Lincoln, Y.S. (eds.), *Handbook of qualitative research.* 2nd ed. Thousand Oaks, CA: Sage, pp. 455-486.

Tedlock, B. (2011) Braiding narrative ethnography with memoir and creative nonfiction in Denzin, N.K. and Lincoln, Y.S (eds.). *The Sage handbook of qualitative research*. Los Angeles, CA: Sage Publications, pp. 331-339.

The Children's Society (2019) *The good childhood report. Available at:* https://www.childrenssociety.org.uk/what-we-do/resources-and-publications/the-good-childhood-report-2019 (Accessed: 2 November 2019).

The Guardian (2015) 'Former teacher charged with taking indecent photos of children', *The Guardian* 20 July. Available at: https://www.theguardian.com/uk-news/2015/jul/20/ former-boarding-school-teacher-charged-taking-indecent-photos-children (Accessed: 3 October 2017).

Thomas, C. (2010) 'Negotiating the contested terrain of narrative methods in illness contexts', *Sociology of Health and Illness,* 32(4), pp. 647-660.

Thomas, M. (ed.) (2011) *Deconstructing digital natives: Young people, technology, and the new literacies*. New York: Routledge.

Thompson, W. (2013) *School based counselling in UK primary schools*. *Available at:* https://www.bacp.co.uk/media/2053/counselling-minded-school-based-counselling-uk-primary-schools-thompson.pdf (Accessed: 4 October 2017).

Timimi, S. (2009) 'The changing space of childhood and its relationship to narcissism', in House, R. and Loewenthal, D. (eds.) *Childhood, well-being and a therapeutic ethos*. London: Karnac Books, pp. 99-113.

Torre, R.R. (2007) 'Time's social metaphors: An empirical research', *Time and Society,* 16(2-3), pp. 157-187.

Trauma Informed UK Schools (2016) [online]. Available at: <https://www. traumainformedschools. co.uk/ (Accessed: 12 July 2018).

Tribe, R. and Bell, D. (2018) 'Social justice, diversity and leadership', *The European Journal of Counselling Psychology,* 6(1), pp. 111-125.

Twigg, E., Barkham, M., Bewick, B.M., Mulhern, B., Connell, J., and Cooper, M. (2009) 'The Young Person's CORE: Development of a brief outcome measure for young people', *Counselling and Psychotherapy Research,* 9(3), pp. 160-168.

Ubha, N. and Cahill, S. (2014) 'Building secure attachments for primary school children: a mixed methods study', *Educational Psychology Practice,* 30(3), pp. 272-292.

UNESCO (2000) '*Dakar Framework for Action - Education for All: Meeting Our Collective Commitments'*. Available at https://resourcecentre.savethechildren.net/library/dakar-framework-action-education-all-meeting-our-collective-commitments

UNICEF (1989) *Convention on Rights of the Child*. Available at: https://www. unicef.org.uk/rights-respecting-schools/the-rrsa/introducing-the-crc/ (Accessed: 3 January 2018).

UNICEF (2018) *Report card: An overview of Child Well-being in Rich Countries. Available at:* https://www.unicef-irc.org/publications/pdf/rc11_eng.pdf> (Accessed April 2018).

United Nations Educational, Scientific and Cultural Organisation (UNESCO, 2002) *Education transforms lives*. Available at: https://en.unesco.org/themes/education (Accessed: 12 January 2019).

University of Roehampton (2016-2018) *The effectiveness and cost-effectiveness trial of humanistic counselling in schools (Ethos).* Available at: https://www. roehampton.ac.uk/research-centres/centre-for-research-in-social-and-psychological-transformation/ethos/ (Accessed: 5 July 2019).

Unsworth, G., Cowie, H. and Green, A. (2012) 'Therapists' and clients' perceptions of routine outcome measurement in the NHS: A qualitative study', *Counselling and Psychotherapy Research,* 12(1), pp. 71-80.

Van Deurzen, E. (2012) *Existential counselling and psychotherapy in practice*. London: Sage Publishing.

Van Rijn, B., Cooper, M., and Chryssafidou, E. (2018) 'Avatar-based counselling for young people within school counselling: Qualitative analysis of client experience', *Counselling and Psychotherapy Research*, 18(1), pp. 59-70.

Vostanis, P., Humphrey, N., Fitzgerald, N., Deighton, J., and Wolpert, M. (2013) 'How do schools promote emotional well-being among their pupils? Findings from a national scoping survey of mental health provision in English schools', *Child and Adolescent Mental Health,* 18(3), pp. 151-157.

Walker, M., Worth, J. and Van den Brande, J. (2019) *Teacher workload survey 2019: Research report.* London: Department for Education.

Walker, M.T. (2001) 'Practical applications of the Rogerian perspective in postmodern psychotherapy', *Journal of Systematic Therapies,* 20(2), pp. 41-57.

Wallas, G. (1926) *The art of thought*. New York: Harcourt.

Ward, G. (2007) *Postmodernism.* London: Hodder Education.

Warnock, M. (1978) *Children with special needs: The Warnock Report*. Available at: http://www.educationengland.org.uk/documents/warnock/warnock1978.html (Accessed: 12 June 2018).

Warren, C.A.B. (2002) 'Qualitative interviewing', in Gubrium, J.F. and Holstein, J.A., (eds.), *Handbook of interview research: context and method*. London: Sage.

Weare, K. (2015) *What works in promoting social and emotional well-being and responding to mental health problems in schools*. London: National Children's Bureau.

Weare, K. and Markham, W. (2005) 'What do we know about promoting mental health through schools?' *Promotion and Education,* 12(3-4), pp. 118-122.

Welsh Assembly Government (2008) *School-based counselling services in Wales: a National strategy.* Available at: http://www.childreninwales.org.uk/news/news-archive/school-based-counselling-services-in-wales-a-national-strategy-020408-w/ (Accessed: 3 November 2019).

West, W. (2002) 'Some ethical dilemmas in counselling and counselling research', *British Journal of Guidance and Counselling,* 30(3), pp. 261-268.

Wheeler, S. and Miller, H. (2002) 'Counselling and psychotherapy: Should it be taught in universities? Review of three papers', *The European Journal of Psychotherapy, Counselling and Health,* 5(4), pp. 407-414.

Widdowfield, R. (2000) 'The place of emotions in academic research', *Area,* 32(2), pp. 199-208.

Wilkinson, H., Whittington, R., Perry, L. and Eames, C. (2017) 'Examining the relationship between burnout and empathy in healthcare professionals: A systematic review', *Burnout Research, 6*, pp. 18-29.

Winch, C. (2010) 'Vocational education, knowing how and intelligence concepts', *Journal of Philosophy of Education,* 44 (4), pp. 551-567.

Winch, C. (2012) *Dimensions of Expertise: A Conceptual Exploration of Vocational Knowledge.* London: Continuum International Publishing Group.

Winnicott, D.W. (1945) *Getting to know your baby*. London: Heinemann.

Witte, D.L., Everett-Turner, L. and Sawada, D. (1991) 'Metaphor as method in recovering teachers' tacit knowledge of play: emergence of metaphoric themes', *Play and Culture,* 4(1), pp. 24-30.

Woodman, D. and Wyn, J. (2015) 'Class, gender and generation matter: using the concept of social generation to study inequality and social change', *Journal of Youth Studies,* 18(10), pp. 1402-1410.

Woods, P.A. and Roberts, A. (2018) *Collaborative school leadership: A critical guide*. London: Sage Publications.

YouGov (2017) *The mental health and wellbeing of education professionals in the UK.* Available at: https://www.educationsupport.org.uk/sites/default/files/education staff health survey 2017.pdf (Accessed: 5 July 2018)

Young Minds (2017) *Heads Together*. Available at: < https://youngminds.org.uk/get-involved/campaign-with-us/heads-together/?gclid=Cj0KCQiAl5zwBRCTARIsAIrukdOIlJ-2bGDZC7pD8yluB75TcSf-Xc2srdPS9jIGz437e5TWbIf2z3YaAlB4EALw_wcB (Accessed: 1 December 2017).

Young Minds (2018) *Mental Health statistics*. Available at: https://youngminds.org.uk/about-us/media-centre/mental-health-stats/ (Accessed: 3 April 2019).

Young Minds (2019) *Resilience Project*. Available at: https://youngminds.org.uk/youngminds-professionals/our-projects/academic-resilience/ (Accessed: 12 September 2019).

Appendices

Introduction

In the Appendices, I have chosen a selection of data to reflect my ethnographic study.

Appendices 1-3 present the questions that were used sequentially throughout the research. I initially started with semi-structured questions to explore the research question within the field. These questions were used with the children and teacher from the Ambassador Project. I also used these questions with the Supervisors. The transcription from the Ambassador teacher is included, together with my reflective notes on themes and methods, together with a related narrative entry from my journal. Other transcriptions are also available. This offers some internal validity (Maxwell, 1990, 1992) to underpin the Rainbow Room Narratives. I present both the data and my reflections to reflect the emerging trajectory of the research. In my field notes, I question that Mr M. is telling me what I want to hear so I then move onto the structured worksheets for the Creative Focus Groups which were carried out with children. There were four of these groups and three of them were transcribed, although this was much more difficult to do. The fourth groups was not transcribed because children refused permission, although I was allowed to take notes. I present a transcription from one of these groups. I also present excerpts from another group where Year 6 girls wrote some answers which show an emerging theme of loneliness. My final interviews were marked by more open-ended and less structured questions to explore themes arising from the earlier stages of the research – I called this themed interviews. I carried out these themed interviews with the ELSAs and the Assistant Head-teacher. Both these interviews were transcribed. I present the transcription from the ELSAs' interview as it also includes the snapshot which inspired the narrative.

Appendix 4 shows the process of deconstruction I used to create the narrative threads from this chosen snapshot of ELSA data.

Appendix 5 shows how I followed specific threads of data in order to focus on data which would create the narrative. I give examples from Time and Space that I used in the Play.

Appendix 6 presents another narrative from my Journal of Participant Observation which I also used in the Play. The narrative reflects a small incident around a yoyo and how this brought leaders together.

Appendix 7 presents my early attempt at narrative through the use of allegory. I have mentioned the reflexive voice throughout the thesis, also presenting excerpts from my autoethnography and narratives in my journal, such as that relating to Mr M. and the yoyo in these Appendices. This allegorical tale however, was pivotal in determining the narrative form I eventually took. On the one hand, *The Changelings,* reflects themes used in the research and my endeavour to be respectful of the child participants through writing in a form they might appreciate. On the other, the tale shows how I moved away from fictional interpretation of the data into non-fiction narrative and to a closer respecting of factual data.

Appendix 1: Semi structured Interviews

1.1 Semi Structured Questions for Interviews

- How did you come to be the teacher in charge/ an ambassador?
- What does your slogan (ASCENT) mean to you?
- How do you think this works through the school?
- Can you share any examples of this in action?
- What do you think supports this being fulfilled?
- What might prevent this from being fulfilled?
- What is it like being an ambassador?
- How do you think counselling fits within ASCENT in the school?

1.2 Transcription from semi – structured interview

Participants

J: Teacher in charge of Ambassador Project.

M: Me

Transcription

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Field Notes:

Themes

Role of a child…….children being children; children helping adults; values of children and their voices and contributions; children leading; awareness of children, c/f nervous teachers in child interview

Transitional spaces through special projects like Ambassadors

Ethos……separate from learning ethos rather than embedded, counselling embodies most of what was said though teacher didn't know that

Similarities between facilitative teaching and counselling which is now lost in data driven, lack of reflective time education

Parallel process-children would not stop, he can't stop. Time an issue for counselling as well

Understanding of counselling…confusion, children have better idea than adults? Take their minds off of things, calm…teacher confused ….professional geography, knows differentiation but couldn't tell where overlap. Teachers get their views from children

Diversity issue- lower levels in children, OFSTED in teacher

4 issues: Way a school handles change; the way they handle relationships with things that are different, behaviour and expectations that are different between children and adults?

Methods

Questions worked better with adult than children

Tensions –children being adults; STOP; empathy; self-esteem; power/ empower; data drive v nurture

Unable to voice negatives

My interviewing- when said I was educationalist, totally threw teacher

Participants-telling me what I want to hear?

Existentialism as well as Rogers, eg spirituality, my reflections

What are the narratives? People make assumptions about the person without really knowing them

Client voices

Very dynamic…moving from outside closer to counselling clients…sense of journeying to discover what I do and who I am

When to do personal reflections?

Technology and taping stops the truth? He added other issues about tensions after the interview

Journal Reflections

It's difficult for me to separate out Mr M's role into J. the man and teacher.

I always associate teachers with my clients. Mr M was K's teacher, an anxious little boy who I also had in long term counselling. Mr M was wonderful with him. I know this because of some changes I saw in K. during the year he was with Mr M. His creativity was always good but it became more focused with this teacher. He became more secure. I think he found a Dad. His favourite programme was My Father and one session I remember his deeply felt sense of emptiness at the limited contact or the disappointment in the man who would be taking on the role of his father. The

theme of “rubbish” that contrasted with his respect for his male teacher. I remember on one occasion Mr M showed me a painting K had done. It felt like a transition moment from counselling to education. Maybe there was a connection too in that we shared a great fondness for this child? Maybe not. I don’t need an answer. I prefer my illusion. The idea that a school could give a child reparative parents.

I remember he said “what a beautiful way to teach” when he spoke of children leading. I need to believe there are beautiful people in my clients’ lives or at least that they will find them. I need to believe in the school. I didn’t quite realise this though I have a great thirst for learning like the children in the school. Do my values influence how I see school counselling? Mr M gave me that insight? Yet we both use lots of hyperbole. What’s that about?

Mr M has a natural flair for raconteuring. I would have liked to hear more. I find myself just as intrigued by what he said as how he said it …especially listening to the recording.

Mr M struggles to define an ethos that separates learning and nurture outcomes. He struggles to understand children who won’t say stop to his command but he can’t stop when faced with external demands on his time?

.

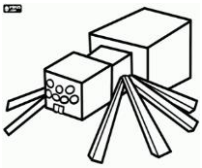
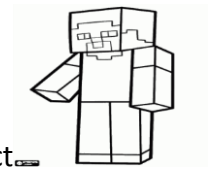
Appendix 2: Creative Focus Groups

2.1 Questions for the Creative Focus Groups

The questions on the worksheets invited children to consider, “If one of these creatures or characters came to your school, draw, write, create

- What they might see?
- What they might hear?
- What they might feel?
- What they might think?
- What might they do?
- If the creature was told that the school had a counsellor, what would they think a counsellor did? Where would they look for one? What would they do with a school counsellor?
- Draw, write, create a picture of the creature with a counsellor.

Sample Worksheets:


The Ethos Project


What does Spider /Steve/Herobrine think of school?

What does he see? How does he feel?

What does he hear? What does he think? What will he do?

What does he think a school counsellor is?

Where would he look for one in the school?

What would he do with a school counsellor?

2.2 Transcriptions for Creative Focus Group 2

The children are making Minecraft models as they talk. I am accompanied by an adult helper.

Participants:

C: Family support worker/adult in attendance

J: Josh, child participant

T: Tess, child participant

K: Kourtney, child participant

M: Me

Transcription

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

2.3 Creative Group 1: Written Stories about the Creatures

This group also wrote stories to answer the questions as they were talking. Excerpts from the stories are -

She sees loads of eyes staring with mouths in Os shapes. She's felling (feeling) a bit awkward. She hears ("screaming" scored out) gasps from young children. She thinks all I'm trying to do is make friends with you. Then she gets put in a glass. She tries to escape but it's too slippery. School is crowded…you feel really squished ….

He (crossed out) You walk into class. Happy faces yet angry crowds. Everyone is so friendly yet you don't know what they're going to say. You walk through the playground feeling invisible. You make friends yet you are unsure about what they think about you.

She can see a strange place around her, very crowded and unusual. She feels quite confident, but wants to wait for someone to come up to her. She can hear a few murmurs of people who know she is there, and lots of talking from people who haven't noticed her. She thought about what they thought of her. She decided that she would look around and see who she would fit in with.

You fit in after a while yet, there are people who still don't like you. The councillor helps. You start to understand what others feel ("felt" crossed out). You love the school and you hate it. You understand others more and you feel safe. You feel like you belong.

Appendix 3: Themed Interviews

3.1 Themes for exploration:

- How children communicate and deal with loneliness
- How children use technology
- How children perceive learning
- Tension between protecting children and enabling them to have voice
- Tension between academic ethos and nurture ethos
- Handling change
- Handling different expectations

3.2 ELSAs

Particpants

S: Sara

C: Carol

M: Me

Transcription

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Content removed on data protection grounds

Field Notes:

Felt quite moved by S's narrative of her butterflies. We all were. Maybe because she is about to go off sick.

Lots of Rogers stuff in here.

How similar are our jobs? Why did they talk about play and relationships rather than their ELSA work? How aware are people – "newer teachers"- of what I do? Some reflections for my professional identity?

"Conflict" – of nurture and class work.

Technology being handled well by school? Education and a club. Will phone access become more of a problem as children get older?

Like the way they finish each other's sentences – reminds me of Girls Creative Focus Group.

Playground identified by ELSAs as well as area where children might feel lonely

Appendix 4: Step One in the Creation of Narrative - The Snapshot of the Butterflies.

As identified in the Methodology, this is the Snapshot I identified as containing several units of data, or threads, which I could develop into a narrative. This excerpt was chosen because it gives the multiple layers I was looking for to help create a narrative.

These units related to issues raised in the literature review and concepts related to ethos from Rogers, Aristotle and the Zeitgeist. In keeping with Meekums' (2008) process for creating a narrative, this snapshot was also emotionally charged (very much so at the time of sharing as the ELSA was about to undergo chemotherapy) and deeply personal - features that are key to the auto-ethnographic approach that influenced Meekums (2008) and myself. I also found it to be an emotional and thought provoking moment in the research.

The ELSA's description of the gentle, unassuming nature of the butterfly landing on her hand reminded me of an expression of what Rogers would term "a richly rewarding experience to be what one deeply is" (Rogers, cited in Kirschenbaum and Henderson, 1989, p.438) in moments of deep inner calm. It also reminded me of Rogers' description of the healing qualities of presence which I intuitively felt from the ELSA during this interview at this point:

> "…. my presence is releasing and helpful to the other. There is nothing I can do to force this experience, but when I can relax and be close to the transcendental core of me…. it seems that my inner spirit has reached out and touched the inner spirit of the other. Our relationship transcends itself and becomes a part of something larger. Profound growth and healing and energy are present"
>
> Rogers (1951, cited in Kirschenbaum and Henderson (1989, p.129).

I felt that this was what the ELSA was describing, though at a barely conscious level, and I was very touched by her sharing of this small narrative in the interview. I also believed that she also demonstrated insight and personal development which is also a key concept in Rogers' (1962) view of the "fully functioning person." The experience

of a deep, transcending and spiritual connection was also evident between us all at that moment.

Photograph: Image of butterflies "flying" across the room (called the Rainbow Room) where counselling and emotional literacy take place. They have been created by one of the ELSAs.

In the interview with the ELSA, one of the ELSAs talks about some images of "butterflies" on the wall of the Rainbow Room. The butterflies were also one of the photographs I captured in the visual ethnography as they are very prominent in the Rainbow Room.

Transcript from ELSA Interview which is included in Play.

Me: ……lots of children talk about the actual room meaning something to them, the space

ELSA 1: Yeah, it's not just about what happens

ELSA 2: I would agree with that…they will name us but the room is the ultimate goal

ELSA 1: By going to the Rainbow Room, not am I coming with you or you know are we going to that room, always saying are we going to the Rainbow Room today?

Me: So, it's the space. There is something about the space

ELSA 1 and 2 in unison: Yeah, yes

Me: And I just wonder because you've created this space…what of yourselves have you put into it?

How is this room a reflection of your personality?

ELSA 1: I'd like to think it's a lot happy and cheerful

ELSA 2: But we've done different things, haven't we?

ELSA 1: Yes

ELSA 2: Except you…come together. There are bits that D.'s done and bits that I've done

Me: Is there any particular bit that you can kind of point out for me now?

ELSA 2: Em, well, I did the butterflies. I really love that, em, it means a lot to me as a person so I would hope that children can understand you can start off feeling very shy and a bit intimidated and it's ok to spread your wings and see how far you can fly and what it says….

em, I particularly like butterflies, em, very pretty, gentle and a bit free…yeah

Me: There's that word free again

ELSA 2: Yeah, yeah, yes

Me: Is freedom something that you cherish, that you like?

ELSA 2: Yes I think so, yes. I think so but in a very calm…, they're silent as well; a butterfly can land on you and you wouldn't know it had landed on you….

Me: Is there anything from your inner child, from your previous experiences that has connected you with butterflies?

ELSA 2: Actually, I was just thinking actually, a strange thing, my Mum was very frightened of butterflies which in a way is a bit bizarre that I think they are so lovely. I didn't quite understand her fear. She seemed…related to being teased as a child she didn't like anything that fluttered nearby her and I think as I got older, it was always my ambition to try and help her understand but it was an actual phobia so I couldn't ever free her…free again…free her from that feeling, so yeah..

Silence

Me: I guess, as well, what you did, was you took a childhood experience and tried to transform it for your mother and carried it into your work….

ELSA 2: Yeah. I never thought of that

Me: …into your therapeutic work with children

ELSA 2: Mmm

I approached this snapshot as a set of data co-created by the ELSAs and myself. This snapshot carried many of the themes identified from the literature review related to ethos which I could track through the wider data I had collected in the ethnographic research.

Snapshot Data	Relevance
Rainbow Room Space.	A "nurturing space." (Rogers, 1983).
ELSA talking of how room reflects something of her own qualities, values, beliefs and practices.	Phronesis of leaders as identified by Aristotle
Use of word "freedom."	Relates to Rogerian ideas about growth, actualising tendency.
The metaphor of the butterfly.	Transformative metaphor also reminiscent of Rogerian practice.
Narrative of mother with phobia Child wanting to help mother understand.	Reminiscent of themes from the Zeitgeist: Issue of mental health which is reminiscent of mental health discourse in Zeitgeist. Perception of child having adult difficulties projected onto her experience of childhood. Use of narrative time to make meaning of her experience; experience and reflection as part of tacit knowledge, identified by Aristotle as phronesis of leaders and Rogers' sense of meaningful experience.

The "butterflies" I considered as a metaphor for several Rogerian ideas. In the snapshot, there is an emphasis on the word *"freedom."* I have already identified Rogers' book, *Freedom to Learn* (1983), as an inspirational text for this research which covers both counselling and education. For Rogers, (1983,p. 3), "freedom" means an

ethos in learning environments where teachers and students can trust themselves and each other, create participative learning opportunities which build self- esteem and promote personal development. The excerpt considers the butterflies that can 'fly' might be like children becoming less intimidated and more confident through their work in the Room. This reminded me of Rogers' belief in the innate actualising tendency which facilitates growth and creativity in individuals. The butterflies are also being interpreted by me as offering transformative empathy through metaphor (Sherman, 1998; Andrews *et al.,* 2013). The "butterflies" are indeed an image used by Rogers (1961, p 147)

> *"…a client expresses feeling ….. a basic trust of his experiencing as a sound instrument for encountering life when talking about the secret thoughts in himself. The butterflies are the thoughts closest to the surface. Underneath, there's a deeper flow…The deeper flow is like a great school of fish moving under the surface."*

The narrative of the mother and child was an example of how this "deeper flow" emerged.

The ELSA used narrative time which seemed to aid reflection and learning. A narrative use of time is very fluid. Time moves from the past to the present and back again, making meaning from difficult experiences (Clandinin and Connolly, 2000). The ELSA's use of narrative time to make meaning of her experiences with her mother, moving from past to present, also fitted with a Rogerian view of knowledge coming from experience, a type of tacit knowledge. The role of the child in relation to adult problems was also indicative of arguments in the literature review related to how the Zeitgeist may be projecting problems onto children.

There was also reference to childhood difficulties and mental health problems with the use of the word "phobia," and "outcomes" with the ELSA's disappointment that she could not free her mother of a phobia, so this excerpt also raised pertinent threads from my consideration of the Zeitgeist in the literature review which I could follow.

In deconstructing what this excerpt might mean for my research, I identified the following:

- Nurturing Space of the Rainbow Room
- Rogerian concepts of growth and development
- Reflective Practice through Narrative Time
- Qualities of Leadership
- Mental Health Problems/Childhood difficulties
- Outcomes

Appendix 5: Excerpts from Transcriptions related to narrative threads.

In this section, as stated in the Methodology, I present data that arose from focussing on areas identified in the snapshot. I tracked these through the transcriptions of data. The themes which arose from doing this were used to create the narrative play.

Here I give two examples of these threads related to Space and Time.

5.1 Space

5.1.1 Shared Space

ELSAs talking about sharing Rainbow Room with counsellor

ELSA 1: Well I think it really works. It works really well because it's almost like we've got our own little areas …

ELSA 2: Right.

ELSA 1: However these areas then get combined.

ELSA 2: Yea.

ELSA 1: For the work that we do…. So it's not that's your end of the room that's our end of the room. It is maybe at the end of the day, because that's where things get stored…but I suppose it just means we can co-exist in one room.

Although we don't see each other that often, to…it's team work really, it's a good role model for the children you know…. They are aware most of them that we use this room, you use this room. I think it's good that they see that people are working as a team in effect…It's not just, "No you can't go in there because it's so and so's room or you can't do that because it's em"… (ELSAs talking about the Rainbow Room).

Manager commenting on how difficult this is in wider school:

You don't have a shared place where you work.

I'm getting different groups of people together working on aspects of… for a school improvement plan so always working in the same teams which is a really good thing and creating bridges across different year groups different key stages, but it's hard to do meaningfully I think.

5.1.2 Dedicated Space

Supervisor describing work in schools that do not have a dedicated space:

My experience of working in a school (is) they will try and do their best to provide a room where you can see the child, and often that disintegrates if something else happens, and they happen to need the room. So I think often counsellors do not have real resources to be able to see children and I think they are torn. They don't have a dedicated counselling room.

Child talking about how different the Rainbow Room space is from class:

Room is bright with toys and things. Different from class, not busy, there are calm colours, different atmosphere.

Peer Supervisor talking about how different the space is from Child and Adolescent Mental Health space:

A clinical space is part of the problem (Peer Supervisor)

5.1.3 Space to be alone

Children in Creative Focus Group Two talking about being alone:

It's nice to be alone….like to be by yourself for a bit… Opposite of being crowded.

That's what counselling is for…It gives you space

School is crowded…you feel really squished ….

Assistant Head-teacher talking about being alone*:*

And I'm not saying that going to you (the counsellor) is getting off the wheel but it is it is having that time and that space to explore who you are and what is happening to you or just to be…and while we would want to have that time and that space as a

school, we don't because we have the demands of the curriculum we have to go alongside that so I suppose ultimately for me I think that is the difference…. cause that's what I need at the moment.

I need to be inside a room where I can just go…..but because I'm working, I'm putting myself in the child's point of view, because I'm working I can't do that cause I've got to pay my attention to you and it doesn't matter that how stressed I'm feeling inside, I'm working.

5.1.4 Existential Space

Peer Supervisor and myself:

Children come into your room and life drops away (Supervisor).

It's like I go into a space where..um..I don't really know how to describe it as… it is a kind of existential space where you just are with another little spirit. And that kind of is it. No age, no time, no space other than the space in that child's world (Me).

ELSA:

*So we felt your actual presence before you cam*e (ELSA 2).

Teacher in charge of Ambassador Project:

It's strange because it's almost I don't quite know how to word this but it's almost that you're with us but you're not with us if you see what I mean

5.1.5 Ambivalence in Space

Field Notes:

A focus on the Rainbow Room also revealed how recent and hard won this space had been and some of its limitations. The room may also be an ambivalent space that both protects and cuts itself off from the outside world:

Child in Interview:

I *think in the younger years 'cause I don't think it was this room ….it was like a storage room in Year One*

ELSAs and Myself in Interview:

Me: Ok are there any changes or developments you'd like to see in the way we use this space?

ELSA 1: Well I think that's pretty difficult really 'cause we don't have the space for…we're pretty limited really, we can't go anywhere else.

Me: So you'd like more space.

ELSA 2: Oh yes. It would be good if we could have a nice big room.

More light, personally, something that we could see the outside world. I don't mean faces peering in but just a bit more of the outside world and natural light coming in.

5.1.6 Interaction with wider school environment from this Rainbow Room Space

Field Notes:

All interviews were conducted against a backdrop of music and other noises from the adjacent room and hall. Participants, including myself, responded differently to these noises:

I was recorded as saying, "I'll *just close that door. Some of the noise might come in."* I did not then notice the noise.

The ELSAs laughed at the noises and commented on how it might affect a child with ADHD.

The manager initially joined in with the singing but then found that it interrupted her train of thought.

The children asked if that was the music room next door.

5.2 Time

In tracking the use of time, the following areas of time were noted:

- Narrative Time
- Cyber time.
- Pressurised use of time to describe time in school as a limited resource.
- Nurture Time.
- Counselling Time (Fictionalised/ romantic use of time to describe counselling time. (Rousseauesque?).
- Reflective Time.
- Nostalgic use of time to contrast with current professional time of teachers (Delamont's Golden Age Time).

5.2.1 Narrative Time

The children in Focus Group One remembered how they had found solace in reception class (the Quad) and how one child had helped another:

"..because I love it (the Quad)….it brings back amazing memories, like when J fell off the platform…"

J, a child on the autistic spectrum, remembers when his friendship with K began:

"I was spinning around 20 times and cracked my head near the football loop…K told Mrs x…the others ran off.."

The Peer Supervisor remembers her own childhood that has influenced her work in education as a teacher, counsellor and supervisor.

I was bullied at school, I have a bad back as a result of a fall when I was pushed over a staircase and I suffered with that, I mean I have lived with that all the time as a result. Umm….so I think when I first went into teaching my idea, my um…my aim, was to make life better for kids in school. And I think I did. I think I was a very good teacher. It wasn't about teaching the subject it was more about being with the children, the learning of the subject. And I think I am a bit like that with the counselling, well, a lot like that with

the counselling. It is not about the theory per se, the little boxes we put people in, it is about actually walking alongside the kids and that pain that they're in whether it is bullying or ….. I lived through marital, well my parents had marital dysfunction. Well parenting dysfunctioning, I wasn't mothered so I had a load of issues which I can recognise in children and empathise with. So yes I would totally agree with that, in fact I would almost go as far as say if you haven't had that, maybe it is a very difficult job to do……

My own autoethnography highlights a "sense of time" as key learning which I carry into counselling work with children.

The awareness of complex family dynamics and intergenerational values is one which I try to be respectful of in my work. Different times produce different values and cultures. It also enables me to carry hope for children in difficult times of their lives. Who they are now is not who they will become-the circumstances that cloud them now may be different in the future.

I have presented time in the form of allusion to weather and seasons in the narrative which gives a cyclical backdrop to the narrative. I do not intend this to be read as a Coming of Age narrative, perhaps because I am aware that events need to be revisited and reprocessed many times for meaning to occur. For me to make sense of the tragedy in my family, time has been key in creating the movement between insider and outsider, backwards and forwards, moving as Ellis (2008) suggests from a close up to a wide angle which has uncovered key events in time on both a local and wider socio-cultural level.

Field notes

Narrative time in which participants made meaning of difficult personal experiences by working across time, from the present to the past and then back again? Our narrative use of time seems very fluid. Time moves from the past to the present and back again, making meaning from difficult experiences (Clandinin and Connolly, 2000). This form of time was used by the ELSAs, myself in my autoethnography, my peer supervisor and one group of children choosing a site for visual ethnography. The

narratives all related to difficult periods in our pasts which shaped our identity in relation to helping others. The ELSA described her mother's phobia of butterflies following being bullied and how she was unable to help, though now she helps children?

5.2.2 Cybertime

Figure 5.1 Data arising related to responses about how children spend time on technology taken from Creative Focus Groups.

Figure Appendix 5.1 Cyber Time

Field Notes:

The child in the transcription about Herobrine is using narrative time to transform her experiences of bullying, but she is using cyber time as she moves in and out of reality and fantasy, using this space to create narrative times as opposed to moving from the past to present time as in traditional narratives.

I had a disagreement with J yesterday. It was over a child playing a computer game. She said it had a PEGI rating and the child should not be accessing it. To me, it seemed

the child was gaining a lot of esteem from creating her connections with the game. I felt bad that I had not checked the PEGI rating. But then, I did check and there was no PEGI rating. So then J was upset too. And the child was worried she was going to get into trouble. How could this happen? All three of us caught up in tensions over an unmarked game!

5.2.3 Controlled Time

Field Notes:

James and Prout (2014) issue of how time is controlled for children and how this configures their childhood came up in this context. Limited gaming time was an area for conflict and negotiation with adults.

Child in Focus Group Three:

"*I use a bit too much technology cause as my Dad says, I get home, cause I have parent things on my computer so I can't use it all the time, I'm only allowed at certain times..straight onto TV, then when I get a bit bored….then when my computer time….*"

5.2.4 Social Time and Nurture Time

Time spent in relation to gaming as part of social contexts (sleepovers, home, outside school, social activity) was mentioned in terms of fun and of nurturing children:

ELSA:

We have the morning club that I run . Children come and there are children who can't transition from leaving Mum or Dad coming into school so they come to me so their nurturey bit in the morning is actually technology and they've transported immediately to a different worlds and then uplifted…off, happy

5.2.5 Safeguarding Time

The manager, however, found cyber time to be related to safeguarding and problems for vulnerable children. She did see technology as problematic in the amount of time she spent trying to address problems caused by technology, both for children and

parents. Interestingly, the child's perspective here seemed overshadowed by the way adults used or failed to supervise technology.

Me: You see it (technology) as a problem

J: Well, only in terms of safeguarding and in terms of the time. However, in my role, well in my role, I kind of get problems anyway cause that's basically what I'm doing but technology causes problems so children being on the internet unsupervised at home, parent lack of any, a lot of parents not wanting to engage in keeping their children safe. The amount of stuff we send out, we put things on in school, parents don't come, engaging parents in trying to safeguard their children, the amount of abuse there is on facebook from parents about staff

5.2.6 Pressurised Time

Field Notes:

The manager's transcription had 57 mentions of time and the Ambassador teacher mentioned time 37 times. This was substantially more than any of the other participants. Time phrases varied from the partial temporality of sometimes to more exaggerated time phrases - all the time; whole time; long time; million times better. The Ambassador teacher also acknowledged that ethos was created at a particular moment in time when a new head arrived and it was decided to strengthen the nurture curriculum.

Time was repeatedly mentioned as causing restraints and blocks to the school ethos.

Assistant Head-teacher:

Right, I want this in by that time and you have to make people accountable in order for them to do their job. And it shouldn't be like that. It should be that people care enough to, for these children in their class that they do something about it before they know there's going to be a bit of paperwork done and that really upset me yesterday… and I, I'm thinking now, how can I make those teachers care? How can I get them to a point where that would be one of the first things they would think about at the beginning of the year? It would be one of the first things I would think about. Who have I got coming

in my class? How can I help them? What are their needs?…… I think it's also though people are scared because if they acknowledge the needs in their class, teachers already feel they are bursting at the seams and they cannot do anymore, so if I acknowledge this child and this child, they have extra specific needs which I don't have time for, I can't cope with, I don't know how to deal with, that's the big Right, well, if I don't even acknowledge that, it's there, it's the elephant in the room, isn't it? If I don't acknowledge it's there until I really have to, that's' something I don't have to deal with at the moment.

Children in Focus Group Two mentioned the stresses of pressurised time:

Child One: We don't tend to do that (making models during the focus group) anymore at the top of the school. We tend to work.

Child Two: It's got more difficult to relax.

Child Three: We never have any time.

Child one: I have kind of split thoughts about that cause you do…you always think you've got to do it, homework, but because you're always thinking about it, you don't do it

Child Two: I think I've got tons of time. I can wait a bit but then I get like a day left and then it's really stressing me.

5.2.7 Nurture Interventions described as Time

The manager described these in terms of time "ELSA time"; "Carrie Time (Family Support Worker)"; "Counselling time."

5.2.8 Counselling Time

Me in interview with Assistant Head-teacher:

In terms of how would you see the similarities and it's a huge similarity, I certainly feel when I come into this school that this is a school that cares for children and that you as a manager of the school counselling, there's never a question that you're not

putting the child's interest at the heart and that makes it easy, easier for me to do the job cause I don't have to fight for a child to have time

My Autoethnography:

Wide open spaces to roam and a rhythm which moved by the light of the day. I caught sunbeams and tiddlers in the burn .....nothing mattered. The hours unwound time and threaded minutes into days.

Assistant Head-teacher:

"And I think all teachers would work in that way if they had the time and the freedom because all teachers would want to teach that way too"

Clinical Supervisor:

We are not being allowed to decide how long we can work with the children, what the child's need is. These days everything is quick and short and if their 6 sessions don't show dramatic changes then it's viewed as not working. In fact that's complete rubbish… well it seems the message to the child is you can have a bit of help but you better make the most of it because we can't guarantee you can have it as long as you need it. And … is that making children into kind of second class citizens. You are only a child you know, you'll have to put up with life. Either we're going to offer children counselling and it's up to the counsellor to decide and the child of course, how long and what is needed. Rather than, oh sorry, money. My view is that at times you take on too much..(right) because you are only there what one day a week and actually if they could afford it would be better if you were there perhaps twice or even three times a week and you could have children dropping in as well as the regular children. (Supervisor)

5.2.9 Reflective Time

Ambassador Teacher:

It was interesting in the staff meeting last night for example and it's actually quite nice because each person shared the aspect of their responsibility and we've never really taken the time to do that. And it was so nice to listen to the impact and actually I'll give

you a copy of my impact statement. And it was just really lovely for the first time ever we were listening to each other, to staff, and listening to the impact of each person's responsibility has had on the school as a whole. And we need more opportunities to develop that and I know that one of the staff members was developing that through a kind of staff, almost like a staff, a bit like what I do for the ambassadors for staff really and unfortunately she went away ill and it never really developed any further and so it's like a mentoring for staff which was nice.

Appendix 6: Participant Observation

6.1 Journal Entry

The Yoyo Narrative

The three women sat shouldered over the computers. The room was stiff with tension. They had perhaps had a disagreement about allocation of some extra duties or the data might have been dancing in anticipation of the impending OFSTED.

They looked up when I knocked and entered the room. I was carrying an expensive trick yoyo. If children have a 100 languages, you need a 100 artefacts to help you communicate. This was an expensive one and I couldn't get the string to attach tightly enough for it to work. My client wasn't at the stage where he would persevere. Grief does that to you. Especially when you are a child.

The women swung their chairs round in answer to my response. This was always part of my ritual. I had lost the knack of saying hello. In a busy school you need an excuse.

Within minutes, they were all looking at the yoyo.

"Give it here" said the Family Support Worker…known for her sporting prowess and persistent telephone work.

"I think I know how to do this," said the Assistant head, my manager.

"Maybe, if we look at the box", said the other Assistant Head, quietly spoken, gentle and training in an advanced course for attachment in the classroom.

"Damn stupid thing!" said the FSW getting impatient.

"Pass it over!" said the Assistant head, out of her chair now and pulling the yoyo out of the FSWs hand.

"Get off!" said the FSW, pushing her away with her right shoulder, almost like a rugby tackle.

The other Assistant head - teacher laughed. I knew how this was going to end, and decided to leave, just as I heard the Assistant - head say something I ought not to report. Well, maybe I misheard.

30 minutes later, I am trying to connect with a 9 year old boy who has been told counselling might be a good idea. He is resistant and doesn't want to be here. Counselling is a voluntary activity and I have told him he can leave if he wants. He is still making up his mind.

The door opens. It shouldn't. Staff know not to interrupt. The yoyo rolls across the floor. String attached. The door closes. My client is so surprised, he jumps up to catch the yoyo. We look- mock amazed- at each other and the connection is made.

It's like there's a string attaches us all. It's not about hierarchy. We're all children. I wouldn't have made that connection, if it hadn't been for the yoyo. J has a lot to do, but she knows this connection is important to all of us.

Appendix 7: Fairy Tale Narrative

7.1 The Changelings

Very occasionally, some people leave the mortal world to live in the Faerie realm by choice. They don't usually stay in the Faerie realm for life and will return to their home after several years. Of course, none of them returns the same person after so long in the Faerie realm and often people will recognise that these people have 'changed' in some way. Traditionally, the person who returns will possess a 'gift' of some type… (https://www.yourirish.com/folklore/changelings-in-ireland)

In the circus, change was very hard. People did not like change and there was so much of it to do. Most of the time change came in as coloured rain and made everything brightly coloured. White never stayed white for long.

But there were a few people who knew the secret of change. It was ever present and ever with us, gathering speed like the running cheetah and when it was still, it was like a sunny day, and you could hear your heart beat and the clocks tick. These people knew this and so they knew that you had to make the circus a caring, helping place where everyone supported everyone else and where the animals were kept safe and the humans could learn new ways to do new tricks. The cages had to be regularly repaired and painted but also it was important that the animals also felt safe inside themselves and did not want to fly out of their pens in a rage or temper and so hurt others in the circus. The jugglers too had to learn to be patient when they dropped their coloured balls and the tightrope walkers needed safety nets so they would not fall and hurt themselves. They wanted the elephants and the camels to live together and they wanted each child to be able to show how the animals were special to them in their own way. That way the circus would grow and develop and be special in the world.

These people were called the Changelings. They were slightly strange creatures-some flying fish; a pair of Siamese twins; a juggling octopus; then there were the scurrying rats and mice who ate up all the grain and made most people in the circus quite scared and angry. But they were scared too and hid way during the daytime. In the

moonlight, you could see their eyes peering into the dark, frightened and lonely but everyone just shooed them away or laid traps to get rid of them. The ringmaster was also a Changeling but not everyone knew that and one day he allowed a friendly Witch to join the circus. She liked the scurrying rats and mice and at night, when everyone else was sleeping, the witch and the little creatures would play in a secret part of the circus from whence they blew bright invisible bubbles of colour all through the circus so that when the rain came, little bits of magic bubbles were hidden inside each speck of colour. The rest of the circus knew something was different in the rain-sometimes when it stopped raining, they thought they could hear strange music, but they couldn't work out what, so the magic was never discovered and never really used even though it was there all the time and people and animals could have drank it in and gobbled it up or just put it in their pockets to save for a rainy day.

The Changelings knew that the raindrops could make rainbows and they would leave the circus and travel high into the mountains so that they could get a better look at how rain was falling and how it could be changed to make everyone see the rainbows. But it got lonely and their feet got sore from travelling and they wished they could go back down to the circus. Only the witch seemed not to mind. She was followed by two wise owls who sometimes sat on her shoulder and whispered encouragement to keep going.

In the mountains, one day, they met an Oxy-moron, a special creature who wanted to join the circus. He said he could show all the circus creatures how to make rainbows with a special machine that caught the coloured rain as it fell and put it into special boxes. That way the circus members could decide what colours they wanted the circus to be and change would not be so hard. Also it would make the circus the best in the world. But the little mice and rats were worried. What would happen to their magic bubbles inside the machine? How could they get them inside? Would they be squished and squashed?

The Changelings could not agree. The Siamese twins felt happy to work the new machine and the octopus thought it would make his juggling easier. The flying fish cheered because they would get a new creature in the circus. But the little mice and

rats did not want the Oxy-moron to join the circus and the Ringmaster gave up trying to convince them and finally said they could not be Changelings anymore.

The little mice and rats were sad and cried and said they would not go back to the circus with the Oxy-moron and his machine. They would stay in the mountains. And the witch said she would not leave the little creatures who made magic bubbles so she too did not return to the circus. She hoped the owls would fly into the circus and bring them back so she waited and hoped.

But at night time, when the circus was sleeping, the little creatures would sneak back in and eat the grain and one day, when the rain fell so hard that the machine could no longer work, the Changelings went back into the mountains and asked the little mice and rats, and the Witch, to come back and help the Oxy-moron live happily ever after, without his machine.

Field Notes

In my allegorical narrative, I have created a community of leaders as "changelings" who are "orientated towards the core" by a shared secret around ethos which at the beginning of the narrative recognises that change cannot be stopped but supporting other people in this change (rain) driven world could be. In the narrative, I identify a diverse range of leaders to capture the issue of difference and inclusion- the Siamese twins are the ELSAs who work together, the octopus is the Ambassador teacher, the flying fish are the children, the invisible Owls are my supervisors and the Ringmaster is J with myself being the witch. The vulnerable children are the mice and rats with connotations of the Pied Piper and the multiplying discourse around mental health problems in vulnerable children.

A possible "right" question is how to make rainbows from the rain, how to harness this change for the betterment of all. In terms of Tolkein's Discovery,[19] the unrecognised truth here is that the most vulnerable children have the richest answers but people are not seeing this. The Witch's role is to help the mice and rats through

[19] Tolkein has a four part method for creation of narratives. Like Meekums, this Discovery stage is for reflection.

transformative relationship and strategies and their contribution to the school ethos is important but immeasurable and often invisible.

In terms of how the counselling ethos relates to the school ethos, this perhaps depends on how the ethos of the school is perceived. In this research, ethos has been considered as a struggle to create a potential rainbow of diversity where the nurture and academic curriculum can unite and where people can be supported to change and where safety for all is paramount.

However, it is also noted that this is not a stable ethos and the attraction of data driven power, albeit ultimately ineffective and excluding of the most precious and ethereal qualities, can periodically unsettle the devolved leadership and promise changes that cannot be sustained.